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The Living Church

VOL. XLIX MILWAUKEE, WISCONSIN.—AUGUST 16, 1913 NO. 16

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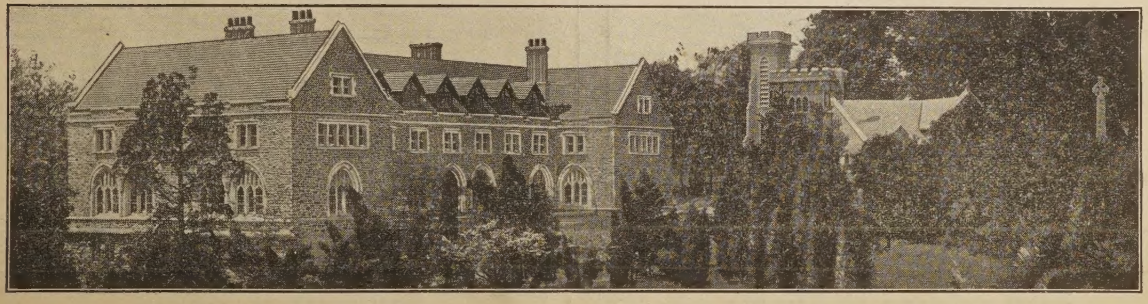

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AFTER you have been kind, after Love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it.—*Henry Drummond.*

The Living Church

VOL. XLIX MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 16, 1913 NO. 16

EDITORIALS AND COMMENTS

The Handicap of Church Colleges

IN considering some Problems of Education in an editorial in THE LIVING CHURCH of July 19th, we spoke of the embarrassment to Church and other "denominational" colleges from the fact that these "forfeit any financial assistance from the Carnegie and Rockefeller foundations." We are now advised that this is not true as to the Rockefeller fund, administered by the General Education Board. On the contrary, of 94 colleges thus far assisted financially by that Board, 58 were definitely under denominational control. We regret, therefore, that we should inadvertently have misrepresented the purport of that fund. It is curious that a misapprehension of so fundamental a character should be so widespread as is this. We may add, however, that none of the educational foundations of the Episcopal Church have at any time received assistance from this General Education Board.

As to the rule made by Mr. Carnegie in forming the Carnegie Foundation, whereby institutions controlled by any denomination were to be excluded from the benefits of its funds, we do not forget that Mr. Carnegie is entirely justified in making his own conditions as to the terms on which he will give his money away. We are thinking rather of broader economic principles involved in the conditions which he has made, and of the effect that so large a fund, used according to his conditions, is bound to produce.

The Carnegie Foundation for the Advancement of Teaching is founded for the sake of granting retiring pensions to professors in American institutions for higher education; but colleges are exempted from its benefits that are "owned or controlled by a religious organization," or in which denominational tests are applied as to trustees, officers, teachers, or students, or distinctively denominational tenets are taught. Precisely what constitutes a "religious organization" we do not know, and it is undoubtedly true of most "denominational" colleges as is said of those under Presbyterian control in a report presented by its College Board to the General Assembly of the Presbyterian Church in the U. S. A.: "Our Presbyterian colleges are not and never have been sectarian; they are broadly Christian in spirit and purpose. . . . And what is here said of Presbyterian colleges may be said with equal justice of the great majority of colleges of all denominations."

We were not discussing what constitutes a Church college, nor the relative value of Church as compared with non-sectarian or secular institutions.

We were recognizing that three particular institutions for higher education classify themselves, and are officially classified by official authority—*e.g.*, the U. S. Commissioner of Education—as institutions of the Protestant Episcopal Church; and because they are so classified, the members of their faculties are ineligible to the benefits of the Carnegie Foundation. This we deemed to be most unfortunate from every point of view.

The result of this handicap is that it is increasingly difficult for the pensionless Church colleges to secure competent instructors in competition with the secular institutions whose faculties are automatically entitled to a retiring pension from that fund. Hence the difficulties of keeping up the standards of scholarship, which are great enough to a poor college at best, are largely increased. Practically these colleges must ultimately secure an endowment to be used in similar pensions in order that their professors may stand upon an equality with those of other institutions. And in the great need of increasing their endowments for use in providing for running expenses, our Church colleges can hardly hope to secure such special endowment for some years to come.

We do not forget that Mr. Carnegie has at times extended personal liberality to certain denominational colleges, and we do not intimate that his restriction whereby the faculties of these are ineligible for the benefits of his Foundation was intended to break them down. It has, however, in fact been a great embarrassment to them. Very likely there are good reasons why all denominational colleges should not automatically come within the provisions of his bounty, any more than all other collegiate foundations necessarily do; but yet one cannot but wish that some provision had been made whereby those, perhaps, that attain some satisfactory standard of excellence might be included, or whereby all might not alike be excluded because Mr. Carnegie did not care to have his money used in the indirect propaganda of religious beliefs that to him were untenable. A larger measure of discretion reposed in the trustees of his benefaction would make this possible, precisely as is done in the case of Mr. Rockefeller's General Education Board. It is quite tenable to believe that our Church colleges are doing at least as much for the cause of a liberal education and good citizenship as they could do if their religious atmosphere were less definite, and one wishes that this might be recognized by the Carnegie Board in the same way in which it would be recognized in the case of non-sectarian colleges of similar literary excellence.

Neither do we forget that one of the avowed purposes of the Carnegie Foundation is to set an example in the pensioning of aged professors and of their widows, recognizing the inability of the Foundation to do this for all who are engaged in teaching in the United States. And it is a good example. The several papers on Pension Systems as applied to various classes of educational institutions which have been published from President Pritchett's pen have been very illuminating. Only, we could wish that the model set by the Carnegie fund itself had been less exclusive.

AND WHEN WE WERE writing particularly of avowed Church institutions, it was unfortunate that we could not but distinguish these from other institutions that were once reckoned as Church colleges but now are not. We have been accused, in personal letters, of some injustice to Hobart College because we have declined to accord it recognition as a Church college, in the sense that are the others that we have named. But in spite of our critics we have described Hobart precisely as she describes herself. We have cited the U. S. Commissioner of Education as authority for treating the institution as "non-sectarian." We have now verified that entry by personal in-

quiry of the Bureau of Education as to its accuracy, which is confirmed in the following letter:

"In reply to your letter of July 26th, you are advised that since 1907, Hobart College, Geneva, N. Y., in answering the inquiry "religious denomination controlling," has answered with the word, "none." The report made for the year ending June 1912, was signed by Arthur A. Bacon, registrar."

Turning now to the report of the Carnegie Foundation for 1912 (p. 88) we find that each year since the season of 1906-07, Hobart College has appeared upon the list of "accepted institutions" of that Foundation, and that retiring grants to members of its force have been made annually since then, amounting in all to $21,657. With all respect, therefore, to our critics, we must take Hobart at its word. According to its own reports to the Commissioner of Education it was described as an institution of the Protestant Episcopal Church until 1906, and from 1907 to the present time as non-sectarian; and according to the reports of the Carnegie Foundation it has, since 1906-07, permitted appropriations from the funds of that Foundation to be made for retiring allowances to its force which could not have been made to an institution of the Protestant Episcopal Church. In classifying the institution, therefore, whether in the pages of THE LIVING CHURCH or of the *Living Church Annual*, we feel bound to be guided by the facts as these appear in official documents.

IT APPEARS that a news item in the following issue of THE LIVING CHURCH (July 26) relating to Vanderbilt University has proven to be misleading, and in part erroneous, some supposing it to be a reference rather to the University of the South, which was referred to incidentally in the item. We are advised that the opposition of the (Methodist) Bishops to the acceptance of the proffered gift of $1,000,000 for its medical department has been fruitless and that the gift has been accepted and, in part, has been received; and also that it comes, not from the Carnegie Foundation, which is under the strict conditions stated above and has to do with pensions alone, but from the later Carnegie Corporation, to which, in 1912, Mr. Carnegie entrusted $125,000,000 for the continuance of such benefactions as he has been accustomed to make. There has therefore been no decision to postpone the expansion of this department of that institution, in spite of the protests of the Bishops.

The item was printed in our news columns in the form in which it came to us, because of the reference to Vanderbilt University in the leading editorial of the preceding issue, and we regret that in any way it should have been misleading.

Missionary Reorganization—Clergy Pensions

TWO matters of great importance that will come before General Convention on recommendations of official bodies are summarized in this issue. These are proposals to carry further the reorganization of the Board of Missions, according to a plan whereby General Convention should be directly charged with the responsibility for missionary policy, including a proviso that Missionary Bishops should be elected, during the recess of General Convention, by the Missionary Council of the Department in which they would serve; and an elaborate plan for establishing Clergy Pensions.

In so far as these are attempts to create a national sense of responsibility in the Church, whereby we should cease to think in parochial terms and substitute a national perspective, we are thoroughly in sympathy with both these broad projects. Only by creating that large perspective can the American Church adequately perform its work. We began our national Church history a collection of isolated, independent congregations. We have never risen to the realization of the Church as a national unit in a world-wide cluster of national Churches.

There are some criticisms that may be offered to the proposed changes in the missionary canon. General Convention, as at present constituted, could hardly determine policies and relative needs of fields, except by merely indorsing such plans as would be laid before it by the missionary Board. It might be useful for such formal indorsement to be made, but we cannot feel that it would extend much beyond a mere formality under present conditions. Moreover, since the same canon would permit the Board to "increase, decrease, or discontinue appropriations to any diocese or district" in the interim between General Conventions, there would be little more than moral value even to the orders that General Convention should give. And the utter impossibility of working out details of missionary policy during debate in so large and so changeable a body as General Convention, and in the short period that could be given to it, seems to us a serious obstacle to the vesting of any other than a formal responsibility for missionary operations in that body. The plan is good, but perhaps it needs more careful working out in details to be really a workable one.

We find also a number of minor defects in the proposed substitute canon. Thus (Art. II., §3), "The Board of Missions shall be composed of forty-eight elected members"; but it appears in other sections that the President (§4) and the Treasurer (§10) are also to be *ex officio* members. The provision whereby the traveling expenses of members of an executive committee "of not less than fifteen members, with at least one representative from each Department" should be paid would be very expensive and, in our judgment, unwarranted. The discontinuance of auxiliary relationship to other organizations, in view of the fact that these organizations exist and cannot be terminated, seems at least questionable. In Art. VIII. the reference to Canon 29 should be Canon 30, but the provision in which the reference is made should be entirely recast. Still worse is the manner of referring to Canon 10 in the section wherein the right to choose a Missionary Bishop in the event of a vacancy between sessions of General Convention is reposed in the Department Councils, "subject to the provisions of Canon 10." The provisions of Canon 10 are that the House of Bishops shall make such election and are absolutely inconsistent with the proposed canon. Excellent features newly proposed are those in Article IV. which provide for more adequate accounting by Bishops, Missionary or otherwise, who are entrusted with funds from the general missionary treasury, requiring itemized estimates as a basis for appropriations, and providing that work supported from that treasury shall, "so far as the general policy and management are concerned," be under the local Bishop "with the advice and consent of the Board of Missions." This is a provision that may conceivably be abused, in which event it would undoubtedly be repealed, but which yet is very necessary if we are really to carry on our work from a national and not from a local perspective.

But our most serious criticism is that this substitute canon makes no effort to coördinate the missionary organization with the elective Presiding Bishopric which will almost certainly be created by the coming General Convention; and if our three distinct Departmental systems—missionary, educational, and judicial—are to be combined into a single Departmental or Provincial System, as seems likely, it will require some verbal change in the portions of this canon relating to the Missionary Departments. The elective Presiding Bishop ought certainly to be the President of the Board of Missions, and his position ought to be made a workable and efficient one and be carefully defined. No doubt our missionary operations must, for practical reasons, be carried on by a legally constituted corporation, but it should be recognized that that corporation represents the Church officially, and should therefore have the Church's executive officer at its head.

Our suggestion therefore is that this proposed substitute canon, together with the question of providing for the duties, etc., of the Presiding Bishop, and any other proposed changes in the organization of the national Church, including any report or resolutions that may be submitted looking to the establishment of a Provincial System, or to combine the triple Department system into one, be referred to a single Joint Commission to coördinate all these several related propositions, and report to the General Convention of 1916. This will be in line with our suggestions of last week, in which we showed that the conclusion of the first six-year term of the President of the Board of Missions in that year, will present the natural moment for a carefully devised executive office, that of the elected Presiding Bishop, to become effective, and to include the duties now laid upon the President of the Board. In the meantime,

as we also showed an emergency canon in regard to the succession to the Presiding Bishopric to be immediately necessary, so also, if in details there is immediate need for amendment of the present missionary canon, it may be presented separately.

WHEN we come to the Report of the Joint Commission on Clergy Pensions, of which the Bishop of Massachusetts is chairman, we are bound, first, to express amazement and the greatest appreciation of the elaborate work which has been performed on behalf of the Commission in presenting this preliminary Report. It is contained in a pamphlet of more than a hundred pages, in which the subject is discussed from many points of view, but always in the light of the best intelligence in actuarial matters which the thought of the day could supply. This was possible largely through the fact that there was added to the Joint Commission Mr. Monell Sayre, an expert connected with the Carnegie Foundation, and one who has made himself thoroughly familiar with the details of pension systems.

The report is elaborate, and in spite of the clarity of its presentation, its very fullness will be a handicap to its being fully digested by those who must pass upon it in the ensuing General Convention. In addition therefore to the brief digest of its conclusions, which is printed elsewhere in this issue, we are also printing a review of the Report by Mr. Sayre himself, in which the matter is so intelligently treated as to give a good understanding of the contents of the pamphlet. In brief the system requires the initial raising of three and one-half million dollars or more for initial capital to be used for accrued liabilities, in a very modest way, and also an assessment upon the dioceses of about six per cent. of clerical salaries by which to provide the automatic increase that will be required from year to year in granting the annuities. Should this assessment be fully paid it would produce an income of about $480,000 annually on the basis of present stipends, and the provision is that where a diocese defaults on any part of its payment, the clergy then resident within the diocese will ultimately suffer that proportion of diminution of their retiring allowance. This would require separate accounts with each clergyman in the Church, thus involving a large office expense, especially since the migration from diocese to diocese would increase the labor of accounting. So far as the missionary clergy, whose stipends are received from diocesan or missionary boards, are concerned, including Archdeacons and the like, as well as the Bishops, it would seem that the boards responsible for the payment of stipends ought to, and probably would, pay the assessment based on those stipends, since otherwise the difficulty of collection would be almost insurmountable. The same is to be said of the institutions employing any of the clergy as professors, chaplains, or in other capacity. The six per cent. tax should undoubtedly be paid by those institutions in addition to the salaries. There would be parishes and institutions that would default, but the fact that this would ultimately redound to the pecuniary loss of the rector in his old age would undoubtedly stimulate the clergy to serious efforts to see that the small annual tax was regularly paid. Yet we fear that no diocese would find that none of its constituent parts had defaulted, and therefore that no diocesan quota would be fully paid.

It is obvious that the clergy whose names appear on the long list of "non-parochial," not being regularly employed at distinctively clerical work to which a stipend is attached, would not be beneficiaries of this proposed fund. This is right, for the retiring allowance would be based upon service rather than upon the mere fact of orders, and the drone, who undoubtedly is not altogether unknown in the ministry, would at least not be a tax upon the pension fund. On the other hand there is provision for appropriation to those who are physically disabled, and it must be remembered too that no small part of the present number of unemployed clergy consists of those who are past the retiring age and who would therefore be entitled to annuities based upon the years of service already rendered.

The real question naturally is this: Is the plan workable? It means that a sum of from three and a half to seven million dollars must be raised in advance to cover what are called the accrued liabilities, and this only in a very moderate and inadequate way. Beyond that the tax on the dioceses must be paid as stated.

The initial fund can be collected, of course, only if the wealthy laymen of the Church choose to create it. They can do so in a few months' time if they so desire. It cannot be done unless they do.

But there is this reason for hope, even in view of the disappointing failure to reach any approximation of what had been hoped for in the Five Million Dollar Fund. The present scheme is offered after carefully learning and tabulating the facts, and is one that will be far more likely to meet with the approval of men of large affairs than either the unscientific promise of relief if five million dollars were collected (which the present report shows to be entirely erroneous), or the mere appeals for contributions made by the present General Clergy Relief Fund in the hope that these will sometime be adequate merely as contributions to produce relief. It is obvious that neither of these hopes is likely to be fully realized. Large things, promoted in a large and intelligible way, may be productive of good results. Unless the initial fund however can be collected in a reasonably short time, the whole scheme must necessarily fall by its own weight.

Indeed it is this combination of a contributed fund to provide against the accrued liabilities at the outset, and an automatically raised fund to provide against the annually increased liabilities against the fund, that is really original in the plan which has been evolved by this commission; for we believe they are right in saying that this plan is "one never yet put into operation." No plan that anticipates success merely on the basis of voluntary contributions can, we believe, ever solve the problem. These contributions will almost certainly not be forthcoming in sufficient volume, and if they were, it would still be necessary that the fund be continually increased in order to make good the continually increasing demands upon the fund by reason of the continually increasing clergy list. Whatever may be necessary to secure the first fund, it is inevitable that permanent success can be hoped for only by providing automatically for the increase of the fund in sufficient ratio to provide for the fact that each clergyman is one year nearer the retiring period this year than he was last year. That is to say, the amount of the assessment paid in during the length of an average ministry must be sufficient to pay the retiring annuity for the same clergyman when it shall be due.

The plan proposed is a far-reaching one and it should be tried. Money cannot be raised merely by legislation, and the Joint Commission must obviously find the way to raise the initial fund. This means that an unprecedentedly large amount of money must be raised in a short time.

Whether it shall be immediately successful or not, the Commission has placed the Church under great obligations by its painstaking and thoughtful investigation.

Incidentally the report brings out the interesting information that ten per cent. of the clergy formerly served in the ministry of other Christian bodies; that something more than fourteen per cent. of the clergy are past sixty-five years of age; and that nearly twenty-five per cent of the clergy failed to reply to the request for information that was sent to them through the mail. This however may, no doubt, largely be explained by the fact that about twenty-five per cent. of the clergy change their addresses annually, and about three per cent. are migratory at any given time. Postal matter mailed as circulars is not forwarded, and therefore, unless the requests of the Joint Commission were sent out at letter postage, a considerable number of them must undoubtedly have failed to reach the parties addressed. Even with that allowance made, there seems, however, to be indicated an unhappy failure to coöperate with the Joint Commission on the part of some considerable number of the clergy.

We may add that the statistical tables printed in the Report appear to be based wholly upon the clergy at work within the borders of the United States. Very likely the members of the Joint Commission have not forgotten that provision must equally be made for the 250 and more clergy at work in the foreign missions of the Church, though we seem to find no reference to them in the report itself.

THE following rather curious series of questions comes to us and seems to require more space than that of the ordinary Answers to Correspondents:

Fitness to Serve

"How can a deputy take his seat in the General Convention after having received the so-called Communion from the hands of a Campbellite minister, and not attending his own church for three months? Is he a member in good standing in the P. E. Communion? And should not his seat be challenged?"

General Convention gives entire faith to the several dioceses. If any diocese chooses to elect an unfit person—and on the face of it a person described in these questions would seem

to be unfit to serve as a legislator for the Church—he would not be unseated by General Convention.

Each diocese makes its own rules as to the qualifications of deputies and the manner of electing them. If a protest were submitted to General Convention alleging that a deputy-elect, though certified by the diocesan authorities, lacked the qualifications prescribed by the diocesan canons, or that the procedure of election was not in accordance with those canons, we think it likely that the House of Deputies, through its committee on elections, would assume jurisdiction to "go behind the returns." A person claiming to have been elected, but not fulfilling the diocesan requirements as to election, would have no right to be seated. Except for those two possible contingencies, neither of which would appear relevant to the case here presented, we should think the House of Deputies powerless to refuse to seat a deputy-elect.

But the unfitness of such a deputy to represent his diocese must be apparent to him as well as to others, and one would think his resignation would be forthcoming as a matter of course; failing which, that it would be asked for by the Bishop of the diocese, or that a petition asking him to resign might be circulated within the diocese. If he persisted in serving, the only thing left for the diocese would be to choose its deputies with greater care next time.

Inaccurate Information

WE must protest against a serious error in fact which has been put out by the New York Local Executive Committee in a bulletin just issued to the newspapers. With the title "Name of Church Cannot be Changed Now," the item states some particulars, not very adequately, of propositions on the subject submitted to both Houses of the General Convention of 1910, and then says:

"The wording of the title page proposed in the memorial to the House of Deputies and the petition to the House of Bishops varied, but agreed on the point of changing the Name of the Church from the Protestant Episcopal Church to the Holy Catholic Church."

Of course they "agreed" in nothing of the kind. Nobody proposed that a title be adopted that would confuse the name of the American national Church with the name of the world-wide aggregate of national Churches.

It is bad enough, and stupid enough, for the daily papers to mis-state unintelligently what is proposed in the Church; but it might at least be hoped that official committees expressly appointed to make preparation for General Convention would assure themselves of the facts before they give out matter to the papers for publication.

In a Philadelphia paper a clergyman was recently quoted as saying that he never read the Church papers and preferred to take his Church news from the daily press. If he is typical of many of his brethren it throws a considerable light on much of the current history that is being made in the Church. We extend our sympathy to the Bishop of Pennsylvania.

Fund Closes September 1st

IN acknowledging our week's quota of receipts for THE LIVING CHURCH RELIEF FUND, we ask that all who are willing to assist in this work of reconstruction of the churches damaged by flood and tornado in five states will kindly send their gifts before September 1st so that the fund may be closed on that date. To the many who have helped we tender sincere thanks. We are hoping that the total may still be much increased before the fund is closed.

A touching incident is reported in this connection from the Church Missions House. An offering of $47.69 has there been received for the flood relief from the Igorot mission under the Rev. John A. Staunton, Jr., in the Philippine Islands. As soon as the missionary priest told his congregation what had happened, they expressed the desire to assist. They remembered that when an unusually heavy typhoon seriously damaged the Sagada mission a few years ago, Church people in the United States helped to repair the damage. Mr. Staunton says: "Many of the amounts contributed are very small and yet represent real sacrifice. We (that is, they, for no contribution of my own is included in this remittance) send it with our prayers and sympathy as fellow-Christians."

When we remember how almost destitute are the Igorot people, and that their offering yet exceeds that which most Americans have felt able to send, we realize anew the power of Christian missions to impart a freshness of Christian sympathy that is often lacking in hereditary Christians. These Igorot Christians are only just reclaimed from savagery; and this is what Christianity means to them.

Very likely this contribution would have been sent to our own fund, were not the gift started on its way before the information as to that fund had reached the distant Philippine Islands. And this leads us to answer the question that has been asked: Why were we so dilatory in starting the fund?

We waited, because many funds for immediate relief were being established immediately after the disasters in the Ohio valley states and in Nebraska. To have added another would, no doubt, have diverted many gifts to our fund without increasing the total amount raised. We recognized from the first that the hardest task would be the collection of funds for the prosaic work of repairing the damage done to Church property, and we realized that a fund for that purpose would not strike the popular imagination and thus induce the great number of contributions that were sent to the earlier personal relief funds. And this secondary need is very great; much greater, we fear, than can be covered by the funds raised for the purpose.

We still ask our friends very earnestly to increase our own LIVING CHURCH RELIEF FUND very much beyond its present total; and to send their contributions at once so that the fund may be closed, as desired, by September 1st.

Make checks payable to THE LIVING CHURCH RELIEF FUND, and address to THE LIVING CHURCH, Milwaukee, Wis.

ACKNOWLEDGMENTS

to August 11, 1913

Previously acknowledged	$1,911.47
St. Mark's S. S., Port Leyden, N. Y.	1.50
Trinity Church, Carbondale, Pa.	10.15
T. B. Martin, Galesburg, Ill.	5.00
St. Mark's Church, Orange, N. J.	5.00
F. S., Pablo Beach, Fla.	1.00
Rev. Lester Bradner, Ph.D., Providence, R. I.	10.00
J. R. Eggleston, Cotton Plant, Ark.	.50
Member of Christ Church Chapel, Philadelphia	2.00
Mrs. H. R. J. M., Flint, Mich.	5.00
Trinity Church, Fort Worth, Tex.	10.00
J. W. White, Chicago	3.00
M. A., New York City	2.00
Woman's Auxiliary, St. John's Church, Wilmington, N. C.	1.00
Junior Auxiliary, St. John's Church, Wilmington, N. C.	1.00
	$1,968.62

ANSWERS TO CORRESPONDENTS

SUBSCRIBER.—The service mentioned is purely modern and is unauthorized in any of the Anglican Churches.

CATHOLIC READER.—(1) There is good precedent for the use of purple instead of black altar hangings for funerals, and white should be used at the burial of a child.—(2) Though the omission of the Creed at a Requiem Eucharist is rather common, it is not defensible according to our rubrics unless morning prayer has immediately preceded, and liturgically it rests upon still weaker ground. Requiems are, by Roman use, celebrated only on week-days, and the rubrics of the Roman missal provide for the use of the Creed only at Sunday Eucharists; hence it is not used at any week-day celebration, Requiem or otherwise. In view of the contrary rubrical use in the Anglican Churches there is no reason why the Creed should not be used at every Eucharist in our churches, and certainly no reason why the Roman week-day use should be imported into our Requiem celebrations. The *Gloria in Excelsis* should be superseded by a more appropriate hymn or anthem at a Requiem.

SIN OF any sort is a living death. And the power of that death upon our sin-stricken natures perhaps no living human being realizes. It is seen at its worst in heathen lands where sin is present in suffocating fulness. A layman writing in these columns of his visit to heathendom has said: "As I began to realize more fully the deepseated forces of paganism, the feeling became that of terror—terror for the safety of my own faith. If the God of this world can hold one thousand million in his leash, He has a power that ought to fill one with terror; but I did not realize before what His power was." Satan's power is also unspeakably awful here in Christian lands. Even here, "the whole world lieth in the evil one." Then how, crowded in as we are, shut about, fairly overwhelmed by the deathpower of sin, can we possibly live? A missionary makes answer when he says, "In the miasma of wickedness only the life of Christ can live!" But how victoriously he does live! The sure help that Christ can offer us is himself, as He takes us into Himself. All the sin of the universe cannot injure or defile him; nor can it injure or defile one who is hid with Christ in God. Except Christ, sin is the most powerful force in the universe; but in the presence of Christ it falls helpless and impotent. What a marvelous provision for our need has God supplied to us in the midst of an ever-present death!—*Sunday School Times.*

SERVICE UNTO GOD

FOR THE THIRTEENTH SUNDAY AFTER TRINITY

WHATEVER we may think is or is not due unto God, one thing is sure: service to God cannot be separated from service to man. Simeon Stylites, on the top of his sixty-foot pillar, where he dwelt for an incredible number of years, may have proved his devotion to an ideal; but he set a standard of doubtful value either to God or man, and that way lies insanity. The anchorites sought to please God by self-imposed austerities and privations, as though God does not give us all sufficient to bear and endure and conquer through faith in Him; and they seemed over-zealous for the salvation of their own individual souls. At the time when they flourished, their sincerity, that none could doubt, was accepted by the Father as a witness to Him; but such abnormality can have but the briefest value, if any.

St. Jerome, Ambrose, Augustine, and many other holy men condemned the solitary life, and substituted the cloister life, with its opportunity for the exercise of brotherly love and charity—for service to man as well as to God; and while recognition was given to the fact that the most important business of man is to find God and salvation for his soul, the complementary truth of finding one's brother and bringing his soul to salvation was insisted upon. As far back as the time of Justin Martyr, honor was given to those who embraced celibacy; but these same celibates devoted their lives not only to prayer and fasting, but to going about and doing good. "Thou shalt love the Lord thy God . . . *and thy neighbor as thyself.*"

Throughout the history of the Church, men and women have been swinging between asceticism and license—between total exclusion of the world and identification with the world; and it is difficult to keep the proper balance, no doubt. Nevertheless, Christianity endeavors to keep that balance, and to have its members be "in the world, but not of it." The first duty of man is to love God; but it is first in point of importance rather than of time. The first duty is linked with the second; and the time of the second simply *waits upon opportunity,* as is clearly taught in the parable of the Good Samaritan.

The priest and the Levite were probably earnest, conscientious seekers after God, and bent upon following His will. They failed to see that His will embraced loving service unto even the poor victim of the robbers. The Samaritan had a better conception of neighborliness, no matter how poor an offering he made of worship to the Invisible God. Priest and Levite and Samaritan may all have been only partially right; but the Samaritan's right was human and humane, and perhaps for that very reason more akin to the right of Him who relates it. He possessed the substance of love for God, if not the form; for, not having the "law," he must have had faith, by which even the Samaritan may obtain the promises of God.

And, after all, what service can we offer God that does not also extend to our neighbor? Every public office is a witness *unto men.* The "Great Service" of the Eucharist is the "Communion" of the Body and Blood, in which not only we, but the whole Church, shares; and the Church herself exists as our spiritual Mother that she may bring all mankind into the new birth. What can we do for God—how can we serve Him—except by becoming His messengers unto our neighbors?

Love towards God has been shown in many curious ways; and men have differed, honestly, about methods of serving Him truly. We are not all agreed as to worship or rite or ceremony; but we can all hear the cry of need and distress of the brethren, and human misery speaks in the universal tongue. "I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. . . . Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

R. DE O.

A SPIRIT of loving service should fill the heart of every Christian. Those to whom we give kindness and love will return the same with fidelity and service rendered in like spirit. We are usually paid in returns of our own gifts. Love invites its own response; service inspires to service; and the memory of a kindness done may prove to us a welcome shelter and defense in time of need. It may be thou dost not love thy neighbor; it may be thou thinkest only how to get from him, how to gain by him. How lonely, then, must thou be! how shut up in thy poverty-stricken room, with the bare walls of thy selfishness and the hard couch of thy unsatisfaction.—*George Macdonald.*

"ESTABLISHED CHURCH (WALES) BILL" AGAIN REJECTED

Lords Spiritual and Temporal Make Notable Addresses

SPECIAL CHAPEL FOR THE ORDER OF THE BATH

Imposing Ceremony at Westminster Abbey

OTHER LATE ENGLISH NEWS

The Living Church News Bureau
London, July 29, 1913

THE second reading debate on the so-called "Established Church (Wales) Bill" in the House of Lords began yesterday week, and was concluded on the following day, when the Bill was, for the second time, rejected.

Welsh Bill Rejected

The Marquis of Salisbury moved that "This House declines to proceed with the consideration of the Bill until it has been submitted to the judgment of the country." Several points had emerged, said Lord Salisbury, since the Bill was first introduced which, he believed, the electors did not in the least degree appreciate when they returned noble lords opposite to power in December 1910. "They did not realize, for example, that the Church in Wales was an integral part of the Province of Canterbury and the Church of England, that it was inextricably woven into the structure of that Church, and could not be divided from it without dismembering the whole Church. (Cheers.) A large section of the supporters of noble lords opposite looked to the disestablishment of the Welsh Church as a step towards the disestablishment of the Church of England as a whole, so that if the Church in Wales was disestablished, it would be a strong argument in the armory of the party opposite for the disestablishment of the Church of England. Churchmen in England, therefore, had to look at this matter not merely from the Welsh point of view, but from that of the Church of England as a whole."

The Archbishop of Canterbury commenced his long and impressive speech by pointing out that never in the history of England have there been on any subject demonstrations at once so orderly, peaceable, and indeed religious, on anything like the scale and proportions of the demonstrations which have gone on, and are going on, all through the country now against this Bill—not in Wales only, nor in London only, but everywhere up and down the country. And they were not demonstrations of Churchmen or Unionists only; sometimes every speaker has been a Liberal. From leading "Nonconformists" they have had public protests—there was one in the *Times* that morning—saying what they thought of the effect of this Bill upon Wales. The House of Commons had no record to compare with the petitions against it. There have been 9,800 petitions signed by more than 2,000,000 people. The petitions, indeed, have been practically all on one side. And yet in the discussions that have taken place in the Commons (on the government side) these demonstrations and petitions have been absolutely and totally ignored. Proceeding to his argument, the Most Reverend Prelate submitted that indirectly what the government proposed struck at the principle on which the people of this island land have grown from strength to strength. They saw clearly that they were asked to take a step affecting the whole national recognition of the religion interwoven in our historic life. Continuing, the Primate said: "In this House, and in the country, we are alive to the fact and others outside are not blind to it. Twenty-six years ago Dr. Liddon communicated to the press the opinion entertained on the subject of Disestablishment in England by the great Dr. Döllinger, one of the foremost and most capable of the students of early and contemporary history. 'For my part,' said Dr. Döllinger, 'I think that any such measure should be firmly resisted. It would be a blow to Christianity, not only in England, but throughout Europe.' Dr. Döllinger went on to say that if such a measure were adopted by the legislature of a country with a history like that of England there could be no mistake as to its significance. It would be well understood alike by the friends and foes of Christianity—in Germany, in France, throughout the civilized world. For these reasons we ask people to think and think again before they do what some day they would bitterly deplore. Does anyone really believe that the people of the Welsh hills and valleys will not be deeply sorry when they find the money which supported the parish life has largely disappeared, the old Church disinherited and displaced, and the tithes still to be paid as before but going nobody knows where? All this is to be done for whose good, for whose happiness, for whose betterment? We know what persons and what cause will lose in power of usefulness, in service to God and man, and we ask again, who is going to gain? The question so far remains hopelessly, helplessly unanswered." (Cheers.)

Lord Halifax, who spoke with great fervor, said this Bill would separate a relationship "which existed for a thousand years." It would be looked upon as a step in the abandonment of all State recognition of the Christian religion at a time when the need of Christianity was most apparent. As to disendowments, if the provisions of the Bill were applied to the whole Church of England they would deprive every parish in England of four-fifths of its property and reduce the stipend of the clergy by about 4*s.* 6*d.* in the pound. This

Bill was asked, said the Bishop of St. Asaph (who made perhaps the most eloquent speech during the debate), in the name of nationality, and his reply was, "The Church in Wales was the only national institution Wales possessed, its history went back beyond that of Thrones and Parliament." When the question was finally put to the House, Lord Salisbury's amendment was carried on a division by 242 votes to 48.

It is well worth while, I think, to reproduce here the just censure of the *Times* newspaper on the contemptuous and hateful attitude of the Ministerial Peers and other supporters of the government in the Lords towards the Church in connection with this most partisan Welsh Bill. The *Times* of last Tuesday said:

"The appearance yesterday of the Welsh Church Bill for second reading in the House of Lords provided a signal example of the farce to which the government has reduced important legislation. The opposition was strongly represented in speakers and fairly represented in general attendance. Of the Archbishops and Bishops no fewer than seventeen were present. But the government at no period mustered more than a dozen or fifteen supporters outside the ranks of the Ministry; and of Ministers themselves there was only a single speaker, the Lord Chancellor, who replied to Lord Salisbury in the early part of the proceedings. Eloquent and closely reasoned speeches by the Archbishop of Canterbury, Lord St. Aldwyn, Lord Halifax, and the Bishop of Winchester produced no attempt at an answer from the government bench. While the last-named was speaking exactly six Liberal peers were counted in the House. Whether due to deliberate discourtesy or to the failure to rally supporters to the Bill, the result was a sheer travesty of Parliamentary debate."

I, for my part, have no hesitation in saying that you might just as well try to persuade a gang of professional burglars to desist from breaking into your house as to argue with or appeal to this government—which will surely go down into our political history as one of the most evil character the country ever had—with any hope that it will thereby abandon its proposal to destroy the immemorial "established" position of the Church in Wales and rob her of her ancient and sacred possessions and endowments. What Church people should rather do now, is to make every effort to get directly to the ear and conscience of his Majesty the King, who alone, under God, can deliver us from our enemies. In the event of the government being still in existence when this bill comes up again next year, and the bill is forced through the House of Lords by the automatic operation of the so-called "Parliament Act," the King can intervene with perfect propriety as a constitutional sovereign and withhold the Royal assent to the passing of the bill. Just as the King is rightly said to be above politics, so it is quite true that he is above both his government and Parliament. But in this connection there can possibly be no question of the Royal prerogative in relation to Parliament, for the constitution of Parliament is in abeyance under the revolutionary *regime* created by the recent "Parliament Act" and controlled by the leaders of the Asquithian-Redmondite party. Yes, the King can constitutionally intervene on behalf of Holy Church in the approaching grave crisis; and our prayers should go up to God unceasingly that he may have the wisdom and moral courage to do so.

An Imposing Ceremony

On Tuesday last, St. Mary Magdalene's Day, the magnificent Lady Chapel in Westminster Abbey, commonly known as Henry VII.'s Chapel, from having been built by that first Tudor King on the site of the original Lady Chapel and containing his sumptuous tomb, was the scene of a solemn service and very elaborate and splendid ceremonies. It was the occasion of the reinauguration of this Chapel as the special Chapel of the Most Honorable Order of the Bath and of the installation of forty-six senior Knights Grand Cross, among whom were Lord Roberts. The Order is composed of the King as Sovereign, the Great Master and Principal Knight Grand Cross (who is now the Duke of Connaught), the Dean (the Dean of Westminster *ex officio*), the Bath King of Arms (who acts as Master of the Ceremonies), the Registrar and Secretary, the Genealogist, two ranks of Knights, composed of the Grand Cross and Commanders, and those of the third rank of the Order called Companions of the Bath, the total membership at the present time being something like 1,800. This Order of English Knighthood dates (according to *Whitaker's Almanack*) from the year of our Lord 1399, but was remodelled by George I. in 1725 and by George III. in 1815, and enlarged thirteen times since. It was under the first George that Henry VII.'s Chapel was formally appointed to be the special Chapel of the Order. Since 1812, however, until last Tuesday, when the reinauguration of the Chapel was established by our King George the Fifth, there had been no Bath ceremony in Henry VII.'s Chapel.

The opening ceremony consisted of the procession of the Sovereign (the train of whose red mantle was borne by two pages), the Great Master, the Dean, and under officers, the Knights Grand Cross, and the Prebendaries of Westminster (red predominating in the mantles of the Great Master, the Dean, and the Knights, and white in those of the under officers and Prebendaries) from the Prince's Chamber of Westminster Palace (Houses of Parliament) across Old Palace Yard to the great Abbey Church. There at the east door of the South Transept they were received by the choir, composed of the Abbey choristers and the "children" of the Chapel Royal, St. James' Palace, together with the Minor Canons of the Abbey, and the procession, now being led by the crossbearer, moved on to the Ritual Choir, while the sixty-eighth Psalm (*Exurgat Deus*) was sung. Upon entering the Choir the Dean and clergy of the Abbey went eastward to the Presbytery, while the Sovereign, as visitor of the Abbey, occupied the Dean's stall in the Choir. Then followed a short office, after which the procession was reformed and advanced to the Presbytery, where dividing in single lines it passed through the procession doors in the High Altar Screen and on through St. Edward's Chapel, past the shrine of the Confessor and Henry V.'s tomb, and across the temporary bridge spanning the deep ambulatory into Henry VII.'s Chapel. A welcome change had taken place in the appearance of the chapel by the disappearance of the wornout banners dating from the Installation of 1812, and by the display of the gorgeous new banners over the stalls of the newly installed Knights Grand Cross. At the ceremony of Installation on Tuesday the only persons permitted to be within the chapel besides those connected with the order were her Majesty the Queen with certain Royal Princesses. "It would have done our Protestant friends an enormous amount of good," writes the *Church Times*' special representative, "if they could have witnessed the solemn ceremonial, notably the frequent and stately reverences to the Altar"—dating, he adds, "from that most unpromising period, that ecclesiastical back water, the eighteenth century." The taking of the oath was, of course, the most solemn part of the ceremony, being ministered by the Dean. The oath is given in the *Times* newspaper in these words:

"I will honor God above all things; I will be stedfast in the faith of Christ; I will love the King, my sovereign Lord, and Him and his Right defend to my power; I will defend Maidens, Widows, and Orphans in their Rights, and will suffer no Extortion as far as I may prevent it; and of as great Honor be this Order unto me as ever it was to any of my Progenitors, or others. So help me God."

The oath was ministered to the Great Master separately, but was repeated by all the body of Knights together. Perhaps the most spectacular feature of the Installation was that known as the Redemption of the Sword. Here is a description of it, with the words of the Admonition:

"The Great Master and all the Knights Grand Cross standing there in two long crimson lines simultaneously drew their swords, and while the latter held each of them his weapon by the blade with the hilt towards the altar the Great Master offered his own sword to the Dean. It was solemnly laid upon the altar and then redeemed from the Dean by a second offering on the part of the Great Master. The sword was returned to its owner, the Dean pronouncing at the same time the beautiful words of the Admonition: "I exhort and admonish you to use your sword to the glory of God, the Defence of the Gospel, the Maintenance of your Sovereign's Right and Honor, and of all Equity and Justice to the utmost of your power."

After the solemn and beautiful ceremonies of the Installation of the Knights Grand Cross of the Bath had been performed, the Sovereign and other members of the Order returned to the Choir of the Abbey Church for the concluding portion of the service, including the *Te Deum*, sung to Stanford's setting in B flat. Before the service began, the music consisted of such elaborate and ornate compositions as Meyerbeer's Schiller Festival March for brass and organ; Arcadett's *Ave Maria* for cavillon and organ; Tschaikowsky's Coronation March, and Schubert's Marche Héroique, while at the end of the service came the Coronation Fanfare and Sir Edward Elgar's "Imperial March."

J. G. HALL.

CERTAINLY, in our own little sphere it is not the most active people to whom we owe the most. Among the common people whom we know, it is not necessarily those who are busiest, not those who, meteorlike, are ever on the rush after some visible change and work—it is the lives, like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage. It seems to me that there is reassurance here for many of us who seem to have no chance for active usefulness. We can do nothing for our fellow-men. But still it is good to know that we can be something for them; to know (and this we may know surely) that no man or woman of the humblest sort can really be strong, gentle, pure, and good, without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks.*

NEW YORK PRIEST BECOMES DEAN AT MANILA

Appointment Given to Rev. Charles W. Clash

ST. THOMAS' CHURCH TO BE BLESSED IN OCTOBER

Branch Office of The Living Church
416 Lafayette St.
New York, August 12, 1913

THE Rev. Charles W. Clash of Grace Church will sever his connection with that parish on October 1st, and become Dean of the Cathedral of St. Mary and St. John, Manila, Philippine Islands. Mr. Clash was born in Maryland and educated in Delaware College. He was graduated from the General Theological Seminary in 1909, and went to Grace Church immediately after graduation.

The Costliest Parish Church

It is confidently expected that the new St. Thomas' Church, Fifth avenue and Fifty-third street, will be ready for a service of benediction on Saturday, October 11th. So much remains to be done that the service of consecration will necessarily take place after the General Convention. Many Bishops and other distinguished Churchmen will be present at the special service of benediction. The new church is said to be the costliest parish church in America.

For many years this parish has contributed large sums of money to extra-parochial objects—diocesan and general. Notwithstanding the large amounts contributed to the building fund; few, if any, parishes in the land annually give so much money to missions at home and abroad as well as to other general objects.

Statue of Bishop Potter

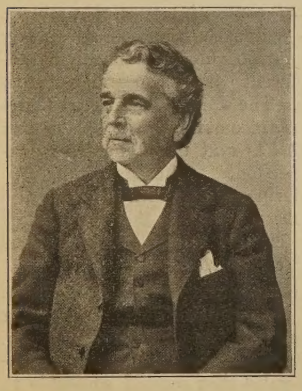
Mr. James E. Fraser, sculptor, has finished a model of the recumbent statue of the late Bishop Henry C. Potter, which will be placed in the Potter Chapel of the Cathedral of St. John the Divine. The chapel is about half built.

Canon Nelson on Vacation

The Rev. Dr. George F. Nelson, secretary of the Committee on Arrangements for the General Convention is visiting Bishop Greer on the Maine coast. Canon Nelson will return and be at his office in the Diocesan House, 416 Lafayette street, on August 19th.

DEATHS OF PHILADELPHIA LAYMEN

MISS ANNA BLANCHARD, a noted Philadelphia philanthropist, died at Spring Lake, N. J., Saturday, August 2nd. Miss Blanchard was the daughter of the late Mr. and Mrs. William Blanchard. Bishop Talbot, of the diocese of Bethlehem, conducted the funeral services on Tuesday at Spring Lake. The body was brought to Philadelphia for interment in the family lot in Laurel Hill cemetery. The Rev. Joseph Morris and the Rev. Edmund Burk conducted the service. Miss Blanchard was in her eightieth year. She was a member of Holy Trinity parish, and for fifty years was a large contributor to the charitable work of that parish. Indeed there was very little charitable work in the city in which she was not interested. Her home at Fifteenth and Walnut was the most popular meeting place for committees having the interest of the poor at heart. Miss Blanchard leaves a sister, Miss Harriet, who has always been interested in the good work of her sister.



THE LATE ORLANDO CREASE
[Photo by Gutekunst]

Death of Mr. Wister

Another loss to the Church in general, and to the parish of St. Luke and the Epiphany in particular, is the death of Mr. Rodman Wister. Mr. Wister belonged to the old Philadelphia family of that name and was esteemed by all the people of the city. He has been ill for more than a year and died in the Media Hospital. Mr. Wister was interested in all questions pertaining to the state as well as to the Church. He was a man of wide and generous works of charity, and in his own parish was active.

The will of Mr. Orlando Crease shows bequests of $10,000 and a lot of ground to St. David's parish, Manayunk.

GRACE IS the outward expression of the inward harmony of the soul.—*Hazlitt.*

CHICAGO PARISH HOUSES AS NEIGHBORHOOD CENTRES

Dancing Clubs Quite Frequent Accessories to Them

LATE HAPPENINGS IN CITY AND DIOCESE

The Living Church News Bureau
Chicago, August 12, 1913

AMONG the new movements which the clergy and laity of Chicago have organized during the past three years one of the most conspicuous is that of using parish houses as neighborhood centres. Not only have the older parishes, such as Grace, St. James', and Trinity, as well as the Cathedral, begun to minister to their respective communities, as well as to their own enrolled membership, but in the suburbs, also, this recognition of responsibility has attained a large vogue, and has expressed itself during the past year in several ways.

The particular phase of this work, which has attracted the most wide-spread attention, is the weekly or fortnightly dancing club. Trinity parish, Chicago, under the leadership of the Rev. John M. McGann, led off in this enterprise two seasons ago, and has had, as its "Tuesday Evening Club," the large enrollment of some 350 members during the past fall, winter, and spring. A very careful system of investigation is applied to every applicant, and the membership has been recruited from distant portions of the city and suburbs, as well as from the boarding houses and apartments which are so numerous in the vicinity of Trinity's spacious parish house. Likewise, during the season just closed, St. James' parish house, on Rush and Huron streets, has opened its doors to a dancing club of some 135 members, following much the same general rules as those established so successfully at Trinity. The Butler Memorial House in St. Peter's parish, Lakeview, has been extensively used in this way during the past winter and spring, the name of the organization being "The Lonely Club." The Chicago newspapers gave much attention to all of these large dancing clubs in the early spring. Similarly, in crowded Woodlawn, on moving into the new Christ Church some months ago, it was found that the large parish house which had been used for services as well as for all other possible purposes for years, was in demand as a dancing centre for the neighborhood, and a club of nearly one hundred members was readily formed, many of them being from outside the parochial list. St. Paul's, Kenwood, has used its large parish house for years for occasional dances, but has now a regularly organized dancing club of about one hundred members. Other parishes equipped with parish buildings that have large rooms and good floors are feeling the pressure of this new demand for wholesome, safeguarded, and inexpensive dances, and are planning to organize such clubs during the coming fall and winter.

A perplexing question which would have been uncalled for two years ago, but which now must be faced and met, concerns the character of the dancing permitted in these clubs, at Trinity, St. James', Woodlawn, and in other parishes, the strict prohibition of what are commonly known as "the new dances" has been enforced during the season just closed. At St. Paul's, Kenwood, there has been a slight relaxing of this rule, but only under very careful regulation. Rectors and committees will have to struggle with this problem definitely during the early weeks of the post-vacation season, when formulating their plans and announcements for the coming fall and winter. Aside from all the details of this new movement, it is both valuable and interesting as an indication of the earnest longing of the Church in Chicago to serve the community, and to be "all things to all men," for the purpose of "saving some."

B. S. A. Activities

Chicago Brotherhood men are not unmindful, this summer, of the fact that only last year our diocese was honored by the privilege of entertaining the national convention of the Brotherhood of St. Andrew, and every possible effort is being made to send a large delegation of both men and boys to the forthcoming national convention in New York City in October next. At the local assembly meeting held recently at Hinsdale, the attendance was so large that it required special railway service to provide sufficient accommodations for the transportation. The principal address of the afternoon was by Mr. Alexander Haddan of New York, on "Personal Service." The condition of the Chicago local assembly is strong, and the outlook for the coming year is promising

Personal Mention

Judge Jesse Holdom, prominent among the laity of the city and formerly President of the Church Club, was operated on for appendicitis last week while traveling in England. Late reports are quite favorable.

Bishop and Mrs. Toll are at Lake Minnetonka, Minn. The Rev. T. B. Foster is summering in the neighborhood of New York and Boston. The Rev. Norman Hutton, rector of St. Chrysostom's, is at Nantucket, Mass., during August. The

(*Continued on page* 561.)

Report on Clergy Pensions

SYNOPSIS OF THE REPORT

AN elaborate report, which is stated only to be preliminary, has been issued by the Joint Commission on the Support of the Clergy, which was appointed by the General Convention of 1910, and of which the Bishop of Massachusetts is chairman. The committee has added to its original membership Mr. Monell Sayre, an expert in actuarial problems and a member of the Carnegie Foundation for the Advancement of Teaching, and their preliminary report is a careful study of the whole subject from the point of view of experts in problems of pension. It is wholly impossible in the brief space of this article to give more than a mere cursory statement of the report, and it is stated that the full report will be sent on application to the Bishop of Massachusetts, 1 Joy street, Boston. Briefly, the conclusions and recommendations of the Joint Commission are as follows:

It is shown that the Church is already paying in annual pensions $222,908, but on no scientific basis, and by a number of different agencies with no uniformity in manner or in amount of distribution. This annual expenditure is wholly inadequate for 5,678 clergy and their families, even if it were expertly administered. The Commission shows that "a pension fund automatically replenished must be replenished not upon any arbitrary basis, but at an actuarially determined rate which will enable the replenishments, set aside at compound interest, to meet the demands when they fall due." It appears that about one and one fourth per cent. of his stipend must annually be added to the fund for each clergyman in active work, this constituting the annual "replenishment." This fund must "take cognizance of the problem of the accrued liabilities, that is, of the annual replenishments which should have been made in the past, before the fund was established, with their interest compounded." These accrued liabilities include all the amounts that ought to have been paid in for each year's ministry of the present clergy but were not, and they constitute the chief difficulty in the problem. The plan of voluntary assessment upon the clergy is considered and dismissed as impracticable, and the determination is reached to lay the annual problem upon the diocese direct by an official organization of national scope. The recommendation is that the pension "budget be assessed among the dioceses according to the exact liability which the clergy list of each diocese lays that year upon the fund, corresponding to the age at which each of the clergy in the diocese was ordained, and the age at which each received an increase of stipend." It is estimated that the annual expense will be about 6 per cent. on the total clergy stipends, which latter aggregate nearly eight million dollars annually. "The Church, therefore, through the dioceses, will have to raise approximately half a million dollars a year. It is already disbursing, very unsatisfactorily, nearly half of that sum. If any diocese failed to satisfy its annual assessment, the clergy canonically resident in the diocese during that year would, when they or their families came up for a pension, receive a pension reduced for that year of service in the proportion by which the diocese had failed to meet its assessment. This would apply equally if the clergyman had later been transferred to another diocese."

It is impossible to provide in any feasible system for the whole of the accrued liabilities, which would aggregate nearly fifty million dollars. The difficulty is considered at some length and the proposition made to accomplish, in a modest manner, by appeals to the Church, as much as can be done with from three and one-half million to seven million dollars, which amount it is hoped to raise for the purpose. "The hope of such an appeal being successful lies in the fact that prospective donors could be assured absolutely that the appeal would never be repeated. The clergyman or member of his family coming up for a pension would then receive fully the amount to which he is entitled for each year after the pension system went into effect, and such a proportion for the years of his service before the system went into effect as had been actuarially calculated, according to the total sum raised to meet the accrued liabilities, to be safe."

The result of the methods proposed would be the following:

A retiring annuity to the clergyman at about the age of sixty-five, based on the annual stipend received during his own ministry at the rate of one and one-fourth per cent. of each year's salary. "To a clergyman ordained at the usual age and retiring at what seems the appropriate age, this would give approximately fifty per cent. of his average annual stipend." No annuity would be in excess of $3,000, nor in excess of fifty per cent. of the average annual stipend received. "To the widow of any clergyman an annuity equal to one-half of the annuity to which her husband would have been entitled during the years of marriage, with a minimum of $300, provided the marriage was celebrated during his years of active service." Annuities ranging from $100 to $300 provide for the

(*Continued on page 556.*)

THE REPORT ANALYZED

By MONELL SAYRE

of The Carnegie Foundation for the Advancement of Teaching;
Member of the Joint Commission on the Support of the Clergy

THE pension system recommended to the Church by the Joint Commission on the Support of the Clergy in its Preliminary Report, possesses the following characteristic features:

First. It is an attempt to solve the entire problem. The system contemplates pension provision for the entire clerical body and their dependents, and these pensions will be living pensions.

Second. The system was constructed after collection of the appropriate data, and actuarial calculations thereon.

Third. The fundamental problem of the accrued liabilities was placed in the forefront of the Joint Commission's deliberations, and the attempt made to solve it thoroughly. The proposed system is therefore financially sound.

Fourth. The method of raising the amounts necessary to meet the liabilities which will fall upon the Fund after its establishment, is an actuarially calculated method. It is therefore equitable to all concerned.

Fifth. The rules under which annuities are proposed for widows, for minor orphans, and for clergymen disabled before the regular period for retirement, are free from arbitrariness. They are fair, at the same time to a pensioner and to the Fund.

Sixth. Because the method of contribution is actuarially calculated, the system is capable of unlimited expansion, to accommodate the growth of the Church.

Seventh. All possible statistics have been presented in the Preliminary Report. The Final Report will present in full all statistical steps by which the system was constructed. Its soundness can therefore be tested.

These characteristic features will be discussed briefly.

First. The Joint Commission considered that the time had arrived to attempt a solution of the entire pension problem. For actuarial reasons pensions cannot be handled adequately through diocesan administration. No valid reason can be advanced for administering the different parts of a pension system through separate national funds. The Joint Commission therefore proposes a comprehensive plan, embracing in one system all dioceses and missionary districts and including both pensions for the clergy and their dependents. Of course the figures involved are large. But considering the present pension and relief disbursement of the Church and the fact that the Church expends annually $8,000,000 in clerical salaries, the proposed system is not beyond the Church's resources.

Second. One reason why a comprehensive plan has hitherto been lacking is the absence of the requisite data. The Joint Commission collected facts from 75.8 per cent. of the clergy. These data, reconstructed to make 100 per cent., were transmitted with the set of pension rules that seemed equitable to an actuary for expert calculation. Mr. Herbert D. Brown, of the President's Commission on Economy and Efficiency, was the actuary selected. Mr. Brown has no superior in America in handling pension statistics, his reports on the Civil Service Pensions of Foreign governments, and his elaborate calculations for the proposed United States civil service pensions, being widely known.

A second set of questions has been addressed to the clergy with the Preliminary Report, in the attempt to secure answers approaching 100 per cent. Clergymen who have not yet replied or to whom the questions have miscarried, are urgently requested to communicate with the Bishop of Massachusetts without delay. The Joint Commission will return these new data for fresh actuarial calculations, and contemplates calling in also some European authority, like Mr. Henry William Manly, as a consultant. The final recommendations will thus represent the best statistical science.

The diocesan funds can hardly be combined into any effective federative scheme. The General Clergy Relief Fund, admirable as its work has been, does not afford a sufficient basis for a scientific pension system working under determinate

rules.* The Five Million Dollar Fund was based rather on hope than on calculations. The voluntary societies can never be anything more than ancillary organizations. The Joint Commission was therefore compelled to plan an entirely new system. Into this system all Church organizations working along pension lines can be equitably fused.

Third. The Joint Commission rejected the idea of a static fund. It is apparent that for a growing service such as the clergy list, a pension fund must be one whose resources automatically expand in proportion to the expansion of its liabilities. This raised immediately the vital problem of the accrued liabilities.

The accrued liabilities are the pensions based on services rendered before a pension system is established. Thus if the pension is one per cent. of the salary for each year of service, and a man enters the service at twenty-five, and is fifty when the system is established, upon his retirement at sixty-five the continuing liabilities are represented by fifteen fortieths of his pension, and the accrued liabilities are represented by twenty-five fortieths. The importance of the accrued liabilities will be appreciated from the fact that for the modest system recommended by the Joint Commission and for the 5,500 odd clergy list of the Church, the accrued liabilities are in excess of $49,000,000. It would take $27,000,000 to carry them.

Every possible method of fusing the accrued liabilities with the continuing liabilities is discussed in the report, and dismissed as inequitable or impractical. The Report recommends practically two funds; one fund, of $3,500,000 to $7,000,000, to be raised by a general appeal to the Church, to pay the accrued liabilities on a reduced scale; the other fund, actuarially constituted, to pay the continuing liabilities in full. A pension system so constituted would always remain solvent. In time the clergy would receive the full benefits of the system; the present clergy must accept reduced benefits because the Church has neglected its duty as to pensions in the past.

This method of handling the problem of the accrued liabilities, the only method which appears feasible, is original with the proposed Church Fund. Indeed the recognition of the overwhelming importance of the accrued liabilities is somewhat unique. It is because of the failure to realize that this problem must be resolutely faced that pension funds have experienced so many difficulties, and that so many funds are destined to fail when they become old enough for the weight of the accrued liabilities to produce its effect.

Fourth. To raise the annual contributions through assessments upon the clergy themselves was rejected because such assessments could not be compulsory, and voluntary systems are always comparative failures. To assess the parishes directly raised many difficulties. The diocese, the Church's essential unit of organization, was selected as the administrative basis. All crude methods of calculating the assessment were rejected, and each clergyman would be contributed for by his diocese according to the ratio of his salary which will be necessary, considering the age at which he was ordained, and the age at which he received increases of stipend, in order to carry the pension system. The ratios of the salary necessary at each age were worked out by the actuary. For the entire Church, the average rate will be approximately 6 per cent., producing $480,000 a year. For each diocese the average rate will be roughly the same. In case a diocese defaults, its clergy then canonically resident will receive proportionately reduced pensions when they retire.

Fifth. For widow's pensions no minimum period of service on the part of the husband is required, nor any specified period of marriage. To save the Fund from heavy annual payments over long periods, however, the widow's pension is calculated according to the *years of marriage*, with a minimum annuity of $300 to provide for women widowed shortly after marriage. These provisions are considered more equitable than the usual arbitrary rules.

Minor orphans, instead of being provided for only when the mother is dead, also, and without discrimination as to the number in the family, are, as in the Krupp pension fund, considered separately immediately upon the death of the father. Going further than the Krupp system, the annuity is graduated according to the age of the child, with the object of providing it with an education.

Disability at any age is to be taken care of, instead of the illogical rule prescribing a minimum period of service. Statistics show that disability in a non-hazardous occupation can be provided against at such a trifling addition to the annual rates of contribution, provided these are calculated on the age of entrance into the service, that it would be most unwise to leave out this necessary complement to the old age pension.

Sixth. The proposed system is capable of unlimited expansion, as every clergyman hereafter ordained will be automatically taken into account immediately upon his ordination.

Other possibilities of expansion may also be noticed. The Board of Missions properly pensions its lay workers. The Church Fund might well be expanded to include them.

The character of the Carnegie Foundation excludes from its benefits professors in colleges "under the control of a sect." The University of the South, Kenyon College, and St. Stephen's College, which are under the control of the Church, are therefore not admitted to the benefits of the retiring allowance system maintained by the Foundation. The Church must realize that economic considerations will in the long run prevail and the best teachers be attracted to colleges which offer a pension. The ordained members of the faculties will be eligible under the proposed system, and it will be easy, if the Church thinks wise, to allow the lay professors to come in also. It would be costly and actuarially difficult for each college to construct its own pension system, but the cost of carrying the lay professors would be only an infinitesimal addition to the annual contributions assessed by the Church Fund, if spread over the entire Church, or even over the dioceses directly interested in these colleges.

An important matter remains for notice. The Church has become accustomed, particularly by the Five Million Dollar Fund, to the idea of an equal pension for all clergymen. This seems democratic, and to recognize the priestly status as such, and to provide equally for those least recognized financially during their active service. The proposed system, on the other hand, varies the pension according to stipend, the pension being one and one quarter of the stipend received since ordination. With forty years' active service, which should be the norm, this means half pay.

In the first place many things which appear on their face to be democratic do not so work out. The flat pension is one of these. A flat pension must necessarily be a small pension. Strong churches will not be willing to retire their rectors upon such an amount. Parochial pensions will therefore continue, and even increase. Pensions adjusted to stipend will thus flourish as if they were provided in the Church's general system. But the trouble is that the Church will very likely not have a general system. The proposed system requires large sums. Everybody must join to make it a success. It is obvious that much of the money must come from strong parishes, and these are the very parishes which will be least interested in a system offering a small flat pension. To construct alongside of the Church's system of active clerical support an effective system of pension support, one system must be adapted to the other. As long as the Church provides unequal stipends for active service the pension system must do likewise. A reform, if reform is needed, cannot begin in what is only an ancillary service.

In addition to these practical objections the flat pension raises a host of actuarial difficulties, impossible of solution equitably. This article is already too long to take up such a technical matter. Suffice it to say that the burdens of a flat pension system can hardly be adjusted, as they are in the proposed system, precisely upon the shoulders of everybody in exact proportion to the benefits received.

The Joint Commission on the Support of the Clergy has proposed to the Church a large plan, involving heavy expenditures. It interpreted its duty to be the complete solution of a great problem, and this is what such a solution involves. Possibly the plan is too big for the Church, but the Joint Commission refuses to believe it. The Church must provide adequately for its aged servants, if it is to retain its self-respect. Every year that it postpones doing so makes the task a more difficult one, while at the same time the delay causes grave suffering to those who have given their lives to its service, and sensibly lowers its own efficiency; and this efficiency, it must always be remembered, is the cause of Christ.

Copies of this Preliminary Report will be sent upon request to the Bishop of Massachusetts, 1 Joy street, Boston, or to the writer of this article, 27 West Forty-fourth street, New York City.

* Three trustees of the General Clergy Relief Fund, almost a majority of that Board, are members of the Joint Commission.

PROPOSED AMENDMENTS TO THE MISSIONARY CANON

AT a meeting of the Board of Missions on September 25, 1912, on motion of the Bishop of Massachusetts, a committee composed of three Bishops, three presbyters, and three laymen together with the president, treasurer, and secretaries of the Board, was appointed to take into consideration the whole question of the organization and administration of the missionary work of the Church, this committee to report to the Board with a view of making recommendations to the General Convention. This committee was composed of Bishop Lawrence, Bishop Francis, Bishop Nelson, the Rev. Messrs. Sedgwick, Davis, the Rev. Dr. Clark, Messrs. Stirling, Pepper, and Dillard, together with the officers of the Board. After careful consideration of the whole matter a final report was made to the Board in May, in which the missionary Canon 53 was entirely recast, and which the Board by resolution recommended for presentation to the next General Convention. The principal changes that would be effected in the canon, which is also the Constitution of the Missionary Society, are as follows:

A new Article II. proposed is as follows:

"§ 1. The General Convention shall determine and establish the general policy to be pursued in the missionary work carried on by the Church as a whole, to-wit:

"(a) The fields to be occupied.

"(b) The total sum to be raised for the ensuing fiscal year.

"(c) The methods to be used in the securing of funds for such work.

"(d) The proportionate division of funds for work among (1) white people in the United States; (2) negroes in the United States; (3) foreign peoples in the United States; (4) Indians in the United States; (5) the possessions and dependencies of the United States; (6) foreign lands."

It is provided in § 8 that "the traveling expenses of the members of the Executive committee in attending meetings of the committee shall be paid from the treasury of the Board at the rate of three cents a mile." A quorum of the Board of Missions for ordinary purposes is raised by § 9 from ten to fifteen active members. According to § 15 it is provided that "except in the case of the Missionary Councils hereinafter provided for, only the associations whose funds pass through the treasury of the Board of Missions and are administered in consultation with the Board shall be recognized as auxiliary to the Board of Missions."

Article III., which is entirely new, reads as follows:

"§ 1. At each General Convention the Board of Missions shall submit to the first joint session of the two Houses of the Convention, as provided for in Article VII., Section 1, a budget showing the amount of the appropriation proposed for the fiscal year next following. The consideration of this budget shall be the order of the day at a later joint session of the two Houses of the General Convention, as provided for in Article VII., Section 1. The conclusions of the joint session concerning the appropriations for the next fiscal year shall be conveyed to the two Houses of the General Convention, sitting separately, in the form of a recommendation for their concurrent action.

"§ 2. The Board of Missions shall have power to increase the appropriations determined upon by the General Convention for work in the fiscal year immediately following the Convention and in each of the two succeeding years by an amount not to exceed 6 per cent. of the amount appropriated for the preceding year, or up to the amount of the surplus net receipts. But it shall be understood that this limitation shall not apply to the purchase of land or the erection of buildings, or to such extraordinary emergencies as the Board may be called upon to meet.

"§ 3. In the interim between General Conventions, the Board of Missions shall have power to increase, decrease, or discontinue appropriations to any diocese or district, after consultation with the Bishop thereof. It shall also have power to make appropriations for any diocese or district for which appropriations may not have been made by the General Convention.

"§ 4. Unless otherwise instructed, the Board of Missions is authorized to apportion the annual budget among the dioceses and missionary districts."

Article IV., also new, is as follows:

"§ 1. The Board of Missions is authorized to make annual appropriations to organized dioceses and missionary districts upon the receipt of itemized estimates, presented by the Bishop, acting with the advice and approval of the Missionary Board of the diocese or district.

"§ 2. All work, whether in the domestic or foreign fields, supported wholly or in part by the Church through the treasury of the Board of Missions, shall be administered, so far as the general policy and management are concerned, by the Bishop of the diocese or district, with the advice and consent of the Board of Missions. For the details of the local work, the Bishops shall have as their advisors the Missionary Board of their respective diocese or district.

"§ 3. Every Bishop receiving appropriation from the Board of Missions for work under his charge shall annually present to the Board an itemized statement, duly audited, of the expenditure of all funds received from the treasurer of the Board on account of appropriations and of all gifts and contributions received from outside the diocese or district in addition to the appropriation of the Board."

A new proviso in Article VIII. adds to the powers of the Missionary Council in any department as follows:

"To choose in the interim, between sessions of the General Convention, a suitable person to be Bishop in any vacant missionary district within the United States and within the department; such choice to be made not less than six months prior to the meeting of the next General Convention, subject to the provisions of Canon 10."

BISHOP BRENT AT HARVARD

THAT Bishop Brent received from Harvard University the degree of D.D. at its commencement in June has already been noted in these columns. His graceful reply to the address conferring the degree is here reprinted from the *Harvard Alumni Bulletin:*

"Mr. President, Ladies and Gentlemen:—Honor bestowed upon an individual ultimately must revert to the cause which made the man. And to-day when this noble university, which I am now proud to call my own, conferred upon me the distinction in which I rejoice, she bestowed upon a great cause, honor that becomes that cause.

"The Controller of the world's destiny has committed a great and a religious trust to this nation, a trust that was not of the nation's seeking, but which was laid upon her by the hands of Providence. I mean the trust of shaping the life and guiding the affairs of an alien race aspiring toward liberty, until such time as the people of that race are furnished with the unity, the national conscience, and the stability of character which make independence a safe as well as a true expression of freedom.

"We of this nation know full well that prior to the day when independence is a part of freedom there must come a period of tutelage and dependence. But we look toward a moment when our history will be repeated in the history of the people for whom we now stand sponsor, and until that day has dawned, we shall continue our trust. I have had a share—small it may be—in this task for well-nigh twelve happy, wholesome, difficult years, and I stand ready, should it appear to be my duty, to give the balance of my days to what is the most generous and single-minded service ever rendered by a strong to a weak people.

"It is now fifteen years since Spain ended her work and her occupation in the Islands where my home is. It is twelve years since civil government began its constructive work. And there is one happy feature in that which has been done by our nation, that it has always kept that constructive work above party politics. Irrespective of political affiliations men have been placed and done honor to the highest offices; and this university has reason to feel proud that to-day in the chief place of responsibility stands one of her sons who was ready to give his life, and almost did give his life, to the cause. In years to come, when the history of the Harvard of to-day is written, in letters of gold will be inscribed the story of the administration in the Philippine Islands of William Cameron Forbes. But it is not alone or chiefly in conspicuous positions that Harvard has done her work in those far distant islands. In obscure places as well as in places of high dignity and responsibility, Harvard, through her sons, has been doing that work of which the nation has reason to be proud.

"We must look to the universities for the men filled with enthusiasm, ready to lay down their lives to carry forward the nation's work wherever it may be. And it is not the intellectual training alone that is needed. Rising high above the development of what might be called the lower consciousness, the development of the intelligence, rising high above it is that which gives men the fiery enthusiasm to use their intelligence—call it the higher consciousness, intuition, or faith, as you will. And when men get that, then they are equipped to carry their ability and their power into the heart of the world's need and bring humanity somewhat nearer, at least, to the goal of God's placing.

"I am a missionary first, last, and always; but I can see no distinction between the missionary of government or of morals or of religion. All come from, as all are inspired by, the Christ; the Christ who is my Master, the Christ who is the statesman's Master, the Christ who is the inspiration of this great university, yours and mine."

REPORT ON CLERGY PENSIONS—SYNOPSIS

(*Continued from page 554.*)

education of children of a deceased clergyman. Provision is made for temporary annuities in the event of total disability of a clergyman before the retiring age.

It is recommended that a corporation be created administered by a permanent board of trustees "composed of fifteen Bishops, fifteen presbyters, and fifteen laymen, elected by the General Convention to represent the entire Church, five of each order to be elected by each General Convention."

Views of Legislation to be Attempted in the General Convention of 1913

II. Southern and Mid-Western Views. Expressed by Deputies from the Fourth, Fifth and Sixth Departments

Rev. C. B. Wilmer, D.D.,
Clerical Deputy from Atlanta

I AM of those who devoutly wish that legislation in the General Convention may wane and that coöperation for the more immediate practical purposes for which the Church exists, in connection with education, missionary progress, and social reform, may wax, as the years pass by. Nevertheless, "mending our nets," to which Dr. Huntington compared the work of Conventions, has and must continue to have a more or less important place in the deliberations of our triennial meeting. Among those questions that will come up in New York in October, I select for comment the following:

I favor the proposed amendment to the Constitution providing for the election of a Presiding Bishop.

I hope that the Joint Commission on Provinces will report favorably to that plan. I know that, to some minds, this means or threatens a further development, including Archbishops and maybe a Pope. But I believe that it is a natural evolution of our Missionary Departments, and that each Department, or Province, will develop a more coherent Church life, with special attention to the local needs of each section. If more organization is found to be necessary and a repetition of the ecclesiasticism of the middle ages is feared (I admit the danger), but, it is to be observed, on the other hand, that organization is a demand of life and that even such organization as proved in some respects disastrous in past ages of the Church would have to reckon to-day with the spirit of the twentieth century. If we build up anything which requires to be smashed, no doubt some one will aim to smash it. Besides, the price of liberty is not lack of organization but eternal vigilance.

I am opposed to any final Court of Appeals on matters doctrinal in our Church.

I hope that the committee on Increase and Efficiency of the Diaconate and other Evangelistic Ministries in this Church will bring in and succeed in having adopted some plan which will give us an order of consecrated laymen and also develop our dormant evangelistic energies. Revivalism is discredited, but souls are still converted by special efforts, and "the struggle for the life of others" requires something more than our educational scheme for the home-born. (Perhaps more evangelistic effort would even cause a needed quickening of the other).

I await with great interest and some curiosity the report of the committee on the Revision of the Offices for the Visitation and Communion of the Sick. Our present Office for Visitation of the Sick is almost unusable except when the patient is too far gone to derive any benefit from it.

Another extremely important matter, in my judgment, is the report of the Commission on Revision of Tables of Lessons, but I earnestly hope that two or three Lectionaries will be tentatively adopted for the next three years, and that there will be no final decision by the Convention until we have had abundant opportunity to try them out in actual experience. I would recommend, as at present advised, the Lectionary of the diocese of California and that of the committee of the Convocation of Canterbury (with the correction of some obvious and glaring blunders in the latter, and a little touching up of the former). I do not mention the report of our own commission because I have not seen it as yet.

On the question of the Name of our Church, I cannot bring myself to favor the Fond du Lac proposition, but it may be that we might substitute for the words "According to the Use of the Protestant Episcopal Church," the words, "According to the American Use," accompanied by a declaration that this is not intended to change the name of the Church and does not change it, and that its purpose is to make a contribution to the worship of American Christianity. Of course I am in favor of making our title "American Catholic Church," but I do not believe that the times are ripe for that now, either in or without our communion. On the California re-introduction of the Round Table Conference proposal, I reserve my judgment.

I add one thing which, so far as I know, no one has proposed, but which I think is greatly needed and would do great good, viz., an enrichment of our Confirmation service by the addition of the Baptismal vows in full, including the Ten Commandments (*in extenso* or by summary), and the Apostles' Creed. This change, or its equivalent, is needed, first for its effect on the candidates for Confirmation, and secondly for its witness-bearing effect to the congregation, which ordinarily includes many persons who know nothing of our requirements for Confirmation, or our idea of the Christian faith and life.

C. B. Wilmer.

William A. Robinson,
Lay Deputy from Kentucky

I would suggest:

1st. Final settlement of provision in the Constitution, for the election of the Presiding Bishop, by confirming the action of the General Convention of 1910.

A change from the present plan of succession, by the next senior Bishop, in point of date of consecration. The fact that the next three Bishops in the line are all now over 80 years of age, it seems must commend the new provision. It of course in no wise affects the present beloved Presiding Bishop.

2nd. I believe the translation of diocesan Bishops to another diocese under reasonable restrictions should be provided for by law. I am aware that there is now no *prohibition*, but the desirability of such changes, at times, should be recognized, and for very practical reasons, out of consideration for the Bishop as well as for the interests of the Church.

3rd. Considerations of any changes in the missionary canons, newly adopted in 1910, which experience may indicate, or which may be recommended by the Board of Missions. This greatest work of the Church should be given the widest and wisest possible guidance and furtherance.

4th. The promotion of Christian unity, encouragement of the World's Conference nobly inaugurated by this Church, holding up before the world as her aim the oneness of His people, in fulfilment of the desire and prayer of the Blessed Master.

I believe there is need for less "legislation" rather than increased. We want greater earnestness and enthusiasm in the Church's work, aroused in and by this great representative body, and such as will go down to every diocese and district with such force as will effect stronger, greater growth and influence.

As to the presiding officer of the House of Deputies, I would say I have no "candidate," in the ordinary sense of the term. There are a number of men who would fill the position most satisfactorily. If I were called upon to-day to name one I would say that the Rev. Dr. Alexander Mann of Boston. I believe him eminently qualified for this important office, and that his election would give general satisfaction.

William A. Robinson.

T. W. Bacot,
Lay Deputy from South Carolina

I think the less legislation we have the better. Legislation is the bane of the present age in both Church and State—the human mind can hardly keep up with it. Even constitutions are now lengthy statutes rather than declarations of principles. A common law, which is the aggregation or crystallization of the wisdom of ages, is preferable. The innumerable vagaries of men seek expression in statutes unnumbered.

I think that Dr. Mann of Trinity Church, Boston, would be a fitting president of the House of Deputies.

T. W. Bacot.

Rev. H. W. Jones, D.D.,
Clerical Deputy from Ohio

I suggest the following as being among important matters of legislation which the coming General Convention should consider:

1. Proportionate Representation. That it cannot be made mathematically perfect is no sufficient objection. Any approach to equity in this matter is a step in the right direction.

Nor is it a sufficient objection to urge that delegates to the General Convention are not elected by the direct vote of the people. Notwithstanding this, such delegates are, in a degree, truly representative. Parishes are likely to elect men of their own views to diocesan conventions, which conventions are likely to elect men whose opinions they approve to the General Convention. A review of the speeches and votes of delegates to the General Convention during recent years will show that, with considerable accuracy, these delegates have expressed the preponderating opinions of their respective dioceses. I am surely free from unfavorable prejudice in what I am about to say, for I think Change of Name is desirable, but I believe that if a complete poll of the communicants of our Church were made to-day the result would be an overwhelming majority against that proposition. Under any feasible plan of representation the expression of this public opinion would still be imperfect; but a plan might be devised which would be substantially less imperfect than our present one.

2. Prayer Book Revision. When we completed the last revision in 1892, we were confident that the work would stand as finished during our own life-time. But many of us who were in Baltimore in 1892 will go to New York with other convictions. To my mind there are obvious defects in our Prayer Book and I see no good reason why they should be continued. The translation of the Psalms is often misleading and, not unfrequently, meaningless, or, to note another defective feature, the liturgical anomaly of the Decalogue in the office of the Holy Communion; there are defects of omission, *i.e.*, lack of sufficient Occasional Prayers; there is a general defect —a want of the tone of joy and of emotional color in our daily services when compared with the older services which these displaced. Correction here should be made, not with the object of assimilating Roman devotional tendencies but to acquire a closer touch with the Catholic devotions of the Christian ages, which spirit of worship will, though on a distinctly lower plane, yet with deep similarity, be of universal fitness for all peoples and times, as has been and is the sublime catholicity of the Bible.

There are several other matters as to which there should be some legislation; but I have already reached the limits of the space assigned me and must close. Nor have I so far fixed my choice on any one for the position of president of the House of Deputies. There are not a few, clergymen and laymen, any of whom would occupy the office competently and acceptably.

H. W. JONES.

William J. Stuart,
Lay Deputy from Western Michigan

I regret to say that I have hardly thought of the General Convention as yet and have given the matter no consideration whatever as to what legislation should be attempted and I fear that I will not be in a position for some time to come to give the matter any thought, so that my views would be of any assistance to anybody. I thank you for the honor shown me by your request and I appreciate it very highly.

As to the presidency of the House of Deputies I have for some time thought that someone should be chosen from the Middle West if the proper man could be found, as his acquaintance with men who are unknown in the Convention would be greater than a president from one of the Atlantic states, and he would be more likely to bring out and appoint upon committees the new and unknown deputies. A deputy does not get in touch very much with the actual work of the Convention unless he is put on a committee, and many men from the West, even from the Pacific slope, have not had that honor.

Dr. William T. Manning of New York is undoubtedly one of the foremost clergymen in our Church and probably is as well or better adapted for this position than any other man in the Church, and in case a suitable candidate from the West is not presented, my choice then would be Dr. Manning.

WM. J. STUART.

D. B. Lyman,
Lay Deputy from Chicago

If Dr. Manning is a candidate for the presidency of the House of Deputies, I would vote for him, and it most probably should be unanimous. I am more interested in seeing the Provincial System adopted than any other matter coming before the Convention, as I believe it will solve the most trying questions which the Church is now dealing with. It does not seem to me that the time has come when it would be safe to adopt the change of the Name of our Church. We would have too much friction and possible disruption. The present name, of course, is obsolete and is almost unknown in daily practice and use.

DAVID B. LYMAN.

Rev. John Williams,
Clerical Deputy from Nebraska

For legislation that profits not, we are a passion-loving nation; for legislation that might profit, we are too afraid of our conservative shadows to effect it, or attempt it. Personally I am always exceeding well-pleased if General Convention adjourns without evil befalling us. If what I would like were at all possible as to the happening, the approaching General Convention would take the preliminary constitutional steps to organize this American Church, P. E. or A. C., on an effective Provincial basis as every other part of the historic Church, except this, has been done, I would make the Province the unit of legislation, and of effective social and missionary labor, with power to act; to enact provincial canons, provincial autonomy, jurisdiction, and courts of appeal from diocesan narrowness, and, sometimes, from the petty tyranny of grandiose diocesans.

At the same time, I would take the first steps toward holding the General Convention once every nine years, with Provincial representation, instead of diocesan. The dioceses could, of course, be represented through the Province. The Province could have fifteen or twenty-one deputies of each order in the General Convention; and fifteen rather than twenty-one. That would give us a smaller and a more effective House of Deputies than is possible under present conditions.

But that would mean, some fearful conservative brother will say; that would mean—Archbishops, Metropolitans, a hierarchy! That would mean just what this Church would choose to make it, and keep it, guided, as we all profess to believe, by the Spirit of the Living God. Archbishop, or Presiding Bishop—what difference which? provided only that we had a man of Godly force in position to guide, under law, the forces of the Church within his appointed sphere. Personally I would like this Church to assume a better, a more descriptive, a more Christian name than we now have. Yet I would gladly vote to postpone our bitter, unbrotherly discussion of the change of Name for a generation, if I could see this Church, which affects the role of "The Church of the Reconciliation," girding itself for evangelizing this nation, that we may keep our place among the Christian nations of the earth. I confess to only a very languid interest in seeking to compel "the twenty presbyters" of New York, or our late president of the House of Deputies, or its clever floor leader of Philadelphia, to confess and call themselves Catholics, when they say, truly enough I confess, that they are not. They confess Catholicity before the altar. Let that suffice, until they are converted to a better mind. As the late Judge Old of Southern Virginia wrote me, in a manly, generous letter, three years ago: "Change of Name is sure to come, but when it does come, it will need unlimited patience and charity, to effect the change." With that noble position of a very noble Virginian, I am in fullest accord. I would not, if I could, change the name of this Church to the wounding of the hearts of the loyal Churchmen of Virginia. I do not care at all about the plutocratic hearts of New York; they are different.

Oh, I have but one candidate for the presidency of the House of Deputies. I want a man who is strong enough to stand upright upon his feet, to be fair to Churchmen of every loyal name, as well as to every part of our broad land; south of the Potomac and Ohio; east of the Hudson; but especially west of the Alleghanies. My candidate is Dr. Manning of New York. Sorry about New York, but it is for Dr. Manning I care!

JOHN WILLIAMS.

WE MUST ask God for patience and faith and surrender every morning; and so the peace of God will keep our hearts and minds, and we shall learn to take all the discipline of life as part of God's education. So shall we find there will grow up in our heart, by degrees, such faith and submission and patience, by the power of God the Holy Ghost, that we shall be delivered from the fretting disquiet which disturbs so many souls in this difficult age.—*Bishop Wilkinson.*

ADMONISH YOUR friends privately, but praise them openly.—*Publius Syrus.*

Church Work in State Universities

By the Rev. EVAN ALEXANDER EDWARDS, Rector of Trinity Church, Lawrence, Kansas

THE Rev. Herbert Kelly says, "Without being too critical, I do not think it possible to press too strongly the vital importance of the student problem. The Church cannot afford either for her own sake or for the sake of America to let the intellectual life of the country drift from her."

In our state universities there are about 120,000 students. This number is rapidly increasing. These men and women are likely to be of more than average influence in social, religious, and political affairs. They are deciding their relation to the Church; they are also developing their future attitude towards social institutions, the methods of business life, and the extension of the Christian religion.

They will go in increasingly larger numbers to state institutions. Year by year denominational schools find it harder to secure pupils and maintenance. We may not like it, but, because of the seemingly greater opportunities offered, year by year a larger number of the Church's children will be found in these universities. I say seemingly greater because no education is of value unless character is developed with it.

The state university also gains because of its appeal to the spirit of democracy. There are unquestioned advantages, which need not be discussed here, over some of the older institutions. These bring the children of thoughtful parents, and we find the students in these state institutions increasing in both numbers and quality.

And our own children are found in proportionately larger numbers than others. At the University of Kansas over a hundred belong to us. That is a larger number of Churchmen than is found in all other colleges in the state, including our own. In proportion to our numbers in the state, we have at the university seven times as many students as the Methodists, nine times as many as the Baptists, ten times as many as the Disciples, and five times as many as the Presbyterians. This, then, is a question of caring for our own children. If they are left without our fostering care during this period of reconstruction and development, their character will lack some fundamental things later on.

Here, too, are the men to whom should be presented the question of the ministry. We need men. Here are the very men who would make the finest material for the future ministry of the Church. And we are forgetting them and neglecting them. Are we blind that we do not realize that upon these young people depends largely the future of the Church in America!

We have also a great missionary opportunity. Here are a hundred thousand students who do not know the Church. They are the very ones to whom the intellectual breadth, liturgical worship, and spiritual strength of this Church make a peculiar appeal. For a number of them, to know the Church is to love it either now or later. We have always had our largest growth, among strangers, in centres of learning and culture. We have opportunity here.

And what a magnificent opportunity! What a splendid challenge! To present the Church as she is, not as she sometimes seems, to a hundred thousand intelligent men and women, whose religious ideas are re-forming, whose lives will count largely in the future life of city and country, and to answer whose questions she is particularly fitted.

Is it not worth while to form some plan for dealing with this question as a national Church? If we fail to do so, shall we not lose tremendously in every way? If this were a foreign country, how eagerly we should seize the opportunity to influence the educational centres. And yet one tenth the expenditure would have ten times the influence among these young men and women who will do the thinking for the next generation.

Shall we deliberately lose a large part of the next generation? Does not a broad, statesmanlike view of the Church's work demand that we present the claim of the Church to those unacquainted with her standards at a time when they are best fitted to hear and to understand?

These conditions are realized by others. The Disciples regard it as Home Mission work, and have a number of student-pastors. Here they have a $50,000 building, and a $3,000 man who is splendidly fitted for the work. The Presbyterians have a $20,000 building and a $3,000 man here, while in the work at large they have more than a score of student-pastors, who carry on the work under the direction of field secretaries. The Methodists, Congregationalists, and Unitarians—like ourselves—have each three or four student-pastors, and are beginning to realize the importance of the work; but like ourselves they have no plan of large vision and constructive power.

So far the work has been largely experimental. This is felt even by the Presbyterians, who have by far the largest and best organized movement in this direction. We are just in time to profit by the mistakes of others, and avoid errors into which they have fallen. But if we postpone our beginning much longer we shall lose another great opportunity. And we have lost too many in the past.

For two years I have been studying the question. Through a very wide correspondence, through student questionnaires, and through attendance upon conventions of Church workers in State Universities, my interest has grown constantly deeper. Recently I had the privilege of attending the largest convention of the student-pastors which has been held. While as yet it is difficult to decide about the wisdom of some methods of procedure, there are some lessons which stand out clearly and are easily learned.

The statements made in this paper do not refer to universities which stand far away from any city or town. There are a few of these and they demand a student-pastor who can give his whole time. If he be an officer in the Y. M. C. A. his work will probably be more effective.

But nearly all the State Universities are located in cities and towns near some church. They form the material for our work and their needs must govern our methods.

Work in these fields is carried on through the following channels, separately or in combination:

1. Student-pastors, men who give their whole time to religious and social work with students. At first laymen were largely used, but there is a growing feeling that clergymen are more useful than laymen here. Indeed results have compelled the acknowledgement of this as a fact. The student-pastor usually has Bible classes, sometimes small, often splendidly large. He also has a contingent fund for advertising, entertaining the students, etc. It may be $1,000 yearly. I know of several such. Usually it is less.

2. In many cases there are dormitories for the students of one's particular faith, or perhaps without restriction. This brings men under the influence of the student-pastor, who lives in or at least controls and manages the house.

3. There are Church student societies, like our own St. Paul's, which are of great assistance if wisely managed.

4. Halls or club-rooms for social recreation have been used and form a good point of fellowship. In some cases they are very handsomely outfitted.

These comprise, briefly, the means used to reach the students. In one form or another, and in various combinations, they are meeting the situation with more or less success. Any plan for our own work must profit by the experience of others, and take into consideration the things for which the Church must always stand. I may add that Mr. John W. Wood, secretary of the Board of Missions, and the Rev. Tissington Tatlow, one of the secretaries of the British Student Movement (who was recently in this country studying our student conditions), have expressed themselves as substantially in accord with the conclusions set forth in this paper.

The student-pastor, I am convinced, is a mistake. His very name is an error. The idea of a student-pastor antagonizes the stronger student. He already has the Y. M. C. A. secretary, usually at a larger salary than the clergyman. Why then have a special missionary? Why not a professor-pastor or a lawyer-pastor, or a butcher-pastor?

Men must think for themselves and can not be driven. And a wall is built at the start between the student-pastor and the men most worth while. The conversation of the more thoughtful students shows this; the avenues opened to a faithful priest, and closed to the student-pastor, prove it in actual experience. Where the parish priest would win their friend-

ship and finally their allegiance as natural members of the family of Christ, they are repelled by the suggestion that they need a specialist.

And as for the student who is reached by the student-pastor, and may already be interested in the local church, he is not helped quite so much as one is apt to suppose when first reading the statistics of the student Bible classes. For this student becomes separated from his parish church. Thinking his religious obligations discharged by his study and Bible classwork, he remains away from the church. He learns how to worship, but is not in the House of Worship. He learns what should be done in "social service," but fails to express his knowledge in his life. He loses the sense of fellowship in the parish and has no sense of family life, of loyalty to the one Body. This statement is borne out by the attendance and experience of the students at the university here, and the logic of the situation may be readily recognized.

Another reason for objecting to the student-pastor is the fact that often, even with the best men, there will be friction between the student-pastor and the local pastor which results in hindrance to the work. With neither in authority, many open questions arise. In settling them there is often difficulty. I know of several cases where this has resulted in very grave injury to the work. And I know of one case where the student-pastor was permitted to remain, with the clear understanding that he should not even have his membership, or that of his family in the local church. He is the most admirably fitted man I know for this work.

At the last conference one of the student-pastors, who had been in charge of the local church of his faith in the same town, warned us of this very danger. He instanced his own experience and told of his trouble. "Now I am an Irishman," he said, "and the local pastor is an Englishman!" But real difficulties arise even without this combination.

Another objection to the student-pastor is that he is too great an expense. A house or hall or dormitory demands a heavy expenditure. And the student-pastor must have a large salary. Here the Y. M. C. A. secretary gets $2,000. The student-pastors each have $3,000 yearly, which includes their contingent fund, in addition to their homes, light, heat, etc. This work demands unusual men. The stipends may vary, and will have to increase. If this work demands money, it must be given. But may not the student-pastor entail unnecessary expense?

Half the money spent on the Church Hall if spent on the parish buildings, and half the appropriation allowed for the student-pastor if given to the local church, would accomplish a great deal more in every way.

Dormitories, also, are too great an expense. In addition to his regular work the student-pastor must manage affairs, collect rent and board, and assume many responsibilities. On the part of the students, there is a strange lack of sympathy with those to whom he must pay bills. On the part of the student-pastors, there was very evident at this last conference a feeling that dormitories compelled them to be too much "servers of tables," and a desire to be freed from these responsibilities. One of the most prominent men in this whole work, representing a body which has built several dormitories, confided to me his very grave doubt of the wisdom of building them.

Student-societies and club-rooms really come under the same head. By all means let us have them, but in connection with the church. Let the local church have a well equipped parish house and draw the students into fellowship there. They are brought in touch with the town anyway. It is a splendid protection for the student in his relation with the townspeople to meet them as an avowed member of some church, or at least of some parochial society. This will be realized as of great importance if one pauses to think.

One may object that the students have not been mentioned. They are not a problem. In age, ideals, and character they afford the best material for real religious life. Last summer I had a conversation with Dean Palmer of Harvard. Harvard is not usually regarded as overrun with piety. He told me that in the spring a few students proposed a Good Friday service. He did not favor it, as he supposed there was little real interest. However, the plan was carried through, and going over from a sense of duty, instead of the score he expected to find, the house was so crowded that he had difficulty in obtaining a seat.

We may save some of the good advice we are in the habit of so generously bestowing on the students. They are at the age of vision. There are no nobler, finer souls than our boys and girls. Once we were as true and fine as they are now. But that was long ago. Our young people in the universities do not need reformation. But they do need friendship and care that we are denying them.

Let the rector, then, take the place of the student-pastor. Give him an assistant, if necessary, to relieve him from details that take his time and strength, to help in the many services, and to give him time for the preparation of the sermons needed for such a congregation.

Find a priest whose scholarship commands the respect of the faculty and whose humanity commands the friendship of the students. If he is a member of one of the fraternities it will help him to reach the men, and to oppose some evils. Make a grant to the parish sufficient to enable it to have a good musical service, simple, representative, and genuine. If a dormitory is desired, go to some housekeeper and offer to fill the house with Church boys or Church girls. The plan will be readily accepted, and all the advantages of the dormitory obtained without expense or responsibility. Give the rector a salary sufficient to enable him to entertain the students in his home. Half the allowance of the student-pastor will enable the rector to do twice the work and twice as well. We are troubled now over the change of name. It will be difficult to find the fitting name for a Church which neglects such opportunities to grow, and turns a deaf ear to the needs of her own children, while with the appropriation we make for one missionary district we might reach at an important time in their lives a hundred thousand of our country's best.

And if the local church is not representative, make it so. The money will be far more wisely spent on the parish church than on a building which keeps students away from the parish church and the parish ideal. Let them know who and what we are while they have time to choose.

The denominations are realizing something of this, but it is of even more importance to us. The students are members of our family. With a strong church worshipping in a beautiful temple; with a splendid service beautiful and inspiring; with once a month some prominent clergyman from another diocese as preacher, the student will naturally be gathered into a fellowship in which he will take pride, taught in and by the Church, working under the direction of the priest, with an environment which will send him home strong in his love for the Church, strengthened by it, and loyal to it.

The student, instead of being antagonized, will take his religious life naturally. He will not, and should not, be made self-conscious about it. He will be drawn into the parish church, not separated from it. He will have a clearer realization of the Communion of Saints, and in his need will be at home.

Not only would our own students be well cared for, and go out better trained Churchmen, but the student-body as a whole would begin to have an adequate conception of this great Church. A questionnarie shows that the Western student is utterly blind to any significance in the historic position of any Church, as well as to the values of prayer and worship. He asks only the present value of present activities. Think what it would mean for this hundred thousand to be constantly brought in touch with a parish representative, in building, in service, and in priest! Meeting the Church at her best, they will know her, and knowing her, many will come to love and serve her.

The Board of Missions would have to make its appropriations for this work through the Bishops, and each parish could surrender to the Bishop the right of nominating the rector, in return for the appropriation. This would protect the parish, as the vestry would elect, while through the Bishop the Board of Missions could be assured of the right man.

Everything I heard at the student-conference, everything in my own experience, tends to confirm the truth of these conclusions. But one argument of importance has been offered against them. Father Kelly, in his excellent discussion of this very thing in a splendid article, writes: "The parish exists for the parish alone. Anybody or group that stands apart will not be at home in the parish. We have found that in a pit village in a small town you must have a separate colliers' church. Two classes which do not mix during the week will seldom be at home in the same church on Sunday." But this is America, not England. Our students are an integral part of our people. A parish existing only for itself is a very poor sort of parish.

And our students are not a class which does not mix. They do mix. They have business, social, friendly—and unfriendly—relations with the people around them.

Yet after all they are not a class. They are just people. But they are people whom we neglect. And for that neglect we shall some day pay dearly as a Church and as individuals.

THE SIGNIFICANCE OF PERRY'S VICTORY

By Bourke Cockran

THE full significance of Perry's victory is that it was a decisive step in making institutions which are Christian and which support the faith on which Christianity rests. The influence has been felt in all the countries of the world.

This is the reason that the world applauds this celebration which we are keeping here to-night. The victory of Perry confirmed the independence of this government. It may be said that we were independent many years before, but it was formal freedom only.

As Mirabeau said: "The principle upon which this government was built was condemnatory of all the existing governments of the world." Our government before Perry's victory was not actually independent. We were subjected to many insults and much contempt.

In 1812 this country had its choice of accepting independence on sufferance or of making it actual. Perry's victory did the latter. Still every business interest in the country was opposed to that war. Statesmen and legislators were against the engagement. Our commerce at this time was enormous, about $255,000,000 in exports a year. We had 7,000 ships on the seas. The war would stop this great commerce and injure the business of many of these men. They were willing to have our flag insulted and our independence questioned if their profits continued to come to them.

The fact that this land fought to reassert its independence and to protect men who had been impressed in foreign service turned the eyes of the world to this country. Millions came and are still coming to our shores. Forests have been felled at almost a stroke. Prairies have been changed from barren wastes to gardens and fertile fields. Cities have grown on the shores of the lakes and the banks of the rivers.

What was a greater invasion than that of the Huns or the Goths was turned into a great homefinding. We met the enemy at our frontier, not with weapons but with useful implements which we put in their hands. Now we observe the results of the labor of these men even here in Milwaukee.

The effects of liberty here became reflected abroad. Everywhere men had learned the dignity of labor; they declined to be driven like beasts. They demanded fair returns for their labor and the ballot that they might have a voice in the government. Slowly all the world became democratic.

That is the direct fruit of Perry's victory. When we think of this great change we can begin to appreciate the wonder of Perry's victory. This age is not materialistic as some would have us believe. Never before has the government taken so good care of the humble and weak as now.

This is the age of the ambulance. The Good Samaritan no longer walks, he rides now with clanging bell to help the stricken.

The law which governs now is not the law of the statute book; it is the law from God. This is the true significance of the battle of Lake Erie and the victory which we are celebrating.—From an address delivered at the Perry Centennial celebration in Milwaukee, August 4th, reported in the *Free Press*.

CHICAGO PARISH HOUSES AS NEIGHBORHOOD CENTRES

(*Continued from page 553.*)

parish choir enjoyed their camp during July at St. Chrysostom's Fresh Air Camp, Chapin Lake, Mich. This parish is erecting a new parish house at a cost of some $20,000. The building will be ready in the fall. Nearly all of the $20,000 has been raised and paid as a building fund.

Stereopticon Lectures

At the Church of the Advent (the Rev. A. T. Young, rector), on each Sunday during the months of hot weather, after the Children's Eucharist, instead of Sunday school, stereopticon lectures have been given in the guild hall dealing entirely with the mission field; Mr. C. C. Smith, the lay superintendent, and Mr. E. C. Jensen, warden, doing the work faithfully and effectually. The children, under the duplex envelope system, give more to diocesan and general missions than the whole parish gave when the present rector took charge less than four years ago.

Tertius.

SEWANEE

"Tell us, old alumnus, how's Sewanee?" "In grim strife
Backed against a mountain cliff and fighting for her life."

"What against?" "A loathy thing with tentacles of gold."
"Why?" "Because she will not be changed and bought and sold."

"We had heard she prospered and her vision had grown dim."
"She has always seen the Christ and she holds to Him.

"Men in all the market-places sent to her the thought,
'Come, conform, for here is gold. He is too much taught.'

"To the times that try the heart and the spirit search,
She has dared to thunder out, 'I am for His Church!'

"She has dared to show herself, loyal, leal, and true.
She has dared to heave her Cross higher into view."

Louis Tucker.

COMMODORE PERRY'S KINSMEN IN THE CHURCH

IN connection with the current celebrations of the centennial of the Battle of Lake Erie, in which Commodore Oliver H. Perry took the leading part, it is interesting to trace the connection of the Perrys who have been distinguished in the Church with the renowned warrior.

Commodore Perry was the eldest son of Captain Christopher R. Perry, U. S. N. The second son of the latter (brother to the Commodore) was Raymond H. J. Perry, who was grandfather of the Rev. Calbraith B. Perry of Cambridge, N. Y., and of the Rev. J. DeWolf Perry, D.D., of Philadelphia; and great-grandfather of the present Bishop of Rhode Island, son of the Rev. J. DeWolf Perry, D.D.

A brother of Christopher R. Perry, the Commodore's father, was George H. Perry, who was therefore uncle to the Commodore. Christopher's son was the Rev. Gideon B. Perry, D.D., LL.D., for many years rector of Grace Church, Hopkinsville, Ky. Dr. Gideon B. Perry's children were the late Rev. Henry G. Perry, who died in Chicago in 1899; the late Dr. Oliver Hazard Perry, who was assistant physican at the Western States Hospital, Hopkinsville, Ky.; the late Willis G. Perry, who compiled a table of the American Episcopate published in the *Living Church Annual* of 1882; and two daughters, both of whom are still resident in Hopkinsville and both totally blind. One of these, Miss Emily B. Perry, writes: "My father was among the very first subscribers to The Living Church, as also was my brother, the Rev. Henry G. Perry, while the paper remains a household word in our home, though we two sisters, sightless as we are, now receive its contents from the lips of our attendants and friends."

All of those named above are lineal descendants of Judge Freeman Perry, the grandfather of both Commodore Oliver H. Perry and Commodore Matthew C. Perry, who opened the ports of Japan.

Bishop Perry is to officiate at the final celebration of the series on the Great Lakes to be held at Put-in-Bay, Ohio, on September 11th, when it is also hoped that the other surviving kinsmen may be present. The Rev. C. B. Perry is preparing a work of genealogy entitled *The Perrys of Rhode Island and Tales of Silver Creek*, which will be published in two volumes in the near future.

If we would be much like Christ, we must be much with Him. If we would become transformed into His image, thoroughly made over so as to be hardly recognizable for the same, we must "with unveiled face" and unclosed eye and untiring mind and uncorrupted will tarry in His presence and look long at His glory. There is no other method. We come thus to take His point of vision in our perception of things; we acquire His habit of mind; we catch His tone; we reflect His views; we adopt His policy; we unconsciously imitate His ways. His words sing into our soul; His plans take possession of us; His very glance inspires us; His inmost purposes become our own; and, scarcely conscious of the process, without knowing when or how, we find ourselves merged into His being, copies of His character. It is somewhat thus that a devoted wife comes in time closely to resemble her husband even in face, a son the revered father, a student the adored instructor. It is not a process that can be very much hurried. Some plates are more sensitive than others to such impression. Our part is to cultivate the sensitiveness and see that there is no intermission in the exposure. Given time enough, together with steadfast resolution and a vigorous use of every available means, and the results are both sure and amazing.—*Pittsburg Christian Advocate.*

NAMES THAT HAVE CHANGED

By the Rev. George T. Le Boutillier

ALTHOUGH by no means a centenarian, it has been my experience to have been deeply interested over no less than four distinct ecclesiastical Changes of Name. Every one of the several organizations affected managed to survive not only, but also perhaps (with but one really negligible exception), to have greatly prospered ever since.

It is not so very many years ago that the conservative element in the Dutch Reformed Church looked very much askance, and, if my recollection is not at fault, some stoutly opposed omitting the term "Dutch," which had long become a misnomer, though it was not a century previous; but no sooner was the change accomplished than the reasonableness of it seemed to appeal to every one who had opposed or considered it "inexpedient," and the religious body has prospered and flourished.

It may not be in chronological order, but some of your readers will be able to remember when O. S. (Old School) represented one body of Presbyterians in this country, viz. the conservative, or strong Calvinistic party, and N. S. (New School) the liberal type. Churches were erected by these separate divisions in towns and cities, and the opposition and feeling between them became sometimes quite intense. I hope I am not mistaken in representing Princeton Theological Seminary as representing formerly the O. S. position, and Oberlin, the N. S. Moreover, unless I am greatly mistaken, Union Theological Seminary was chosen at the time by those who favored N. S. and Princeton by the opposite school. There was strong opposition when reunion was at first proposed; I can recall some good men of my acquaintance, especially on the conservative side, who hesitated, and feared, and dreaded, the change of name, and of course opposed it, or at least considered it inexpedient or inopportune. But the final gathering at which the popular titles of N. S. and O. S. were left out of doors, and the reunion accomplished, was one of the most remarkable ever known in the Presbyterian body. Not a soul at its conclusion cared to notice the names of the former divisions, and what they stood for, any more than would any sane couple attempt to don a hoop skirt or a stove pipe hat and knee breeches at the present day. Twenty-four hours with only the one name for all; and men and women wondered it had ever been otherwise!

The "sweet reasonableness" of what had been proposed, but at the same time deprecated, and opposed, and fought over, seemed when the change had been accomplished so reasonable and fit and no incentive or occasion existing for partisan or opposing sentiments, that the almost sudden and unexpected unanimity of feeling on the subject was a surprise to all. I think it unnecessary to add that the Presbyterian body has greatly thrived and prospered ever since.

Not a few of us can very well remember that our own dear Church was divided once into North and South. The change of name, however, was made at the end of our present cumbersome title; it was the Protestant Episcopal Church in the Confederate States of America, as against the Protestant Episcopal Church in the United States of America. It was very hard for not a few of our brethren not to keep their name, but in good time it was amicably surrendered and all are glad that it was accomplished.

As I have already said, I am not following chronological order, and invite correction if needed in any essential detail. But when some of our brethren separated from us under the impression that they must uphold the "Protestant" features of the Church, it may seem strange that instead of *retaining*, they actually dropped the name "Protestant," and called themselves instead by a much shorter title, viz. "the Reformed Episcopal Church." And so far from this change indicating a leaning toward the Vatican, it has been very decidedly in the opposite direction.

There is no need to attempt to thresh out again the fact of the meaninglessness at the present day of the term Protestant; it suffices to say here only this, that none of the religious bodies referred to considered it of any importance whatever to attach it to themselves. When they had names to change there is no suggestion on record of "Protestant" Presbyterian being made, or "Protestant" Reformed, or "Protestant" Baptist, or "Protestant" Methodist Episcopal, or "Protestant" Reformed Episcopal Church. Not at all; they all knew it had become a very meaningless term, and looked on us good humoredly while we were continuing to travel along with our ecclesiastical billboard ever on top, "The Protestant Episcopal Church in the United States of America."

THE BIBLE IN THE SCHOOL

By the Rev. Henry Grattan Moore

THERE has recently been sent to me a most interesting document from the secretary of the "New Zealand Citizens Bible in the Schools League," telling of the steps they are taking in that country to introduce the Bible into the state schools and suggesting that a movement with a like object should be started in this country. I have been tremendously stirred up by what I have read in this document. It appears that for fifty years New South Wales has had a system of religious instruction in her schools which is the envy and admiration of the other provinces of Australia.

The leading features of this system are three:

1. Lessons read in school houses by the children themselves from Scripture readers provided by the education department, state school teachers supervising the reading, but not giving sectarian or dogmatic teaching.

2. Visits during school hours by ministers or accredited teachers from the churches who would instruct their own children in the faith of their fathers.

3. Any parent may withdraw his child from any religious instruction, if he so desires. The points that impressed me most of all are that this system has worked to the satisfaction of all concerned for fifty years, and has met the approval of politicians, school superintendents, and ministers of every denomination; and as a further proof of this, we have the astonishing fact that the New South Wales system has been copied and adopted by other Australian communities. Tasmania adopted it in 1868, West Australia in 1893, and Queensland in 1910.

What hinders us from having the same system in this country? I know there are many difficulties in the way and many objections will be urged against it. I know that in nine states the Bible has been ruled out of the schools, either by decisions of the Supreme court (as in the case of Illinois and Wisconsin) or by the opinion of the attorney generals or state school superintendents in other cases. But on the other hand there are states, such as North and South Dakota, where the Bible has been declared *not* to be a "sectarian book." In the other states the subject is tacitly passed over or left to the discretion of the teachers or superintendents. There are large sections of the country, especially in the eastern states, where every school has been opened with prayer and Bible reading for 300 years; but the point is, I think, that the secular system may spread, and what has been done already in nine states may be adopted throughout the whole land, unless our religious people of all denominations now take a stand and demand that the Australian system be adopted in this country.

For thirty-four years New Zealand has had an utterly secular system of education, and the consequences are so disastrous, that they are now organizing a "Bible in the Schools League." Cannot we start a similar movement in the United States? Cannot we throw ourselves heart and soul into it? And if the Roman Catholics won't join in it, let us unite with all non-Roman Churches and organize a movement that will lead to the introduction of the Australian system of religious instruction in the public schools.

It seems that Australia is showing us the way to do things. We have borrowed the Torrens system of land tenure from them, we have their balloting system, and now it seems once more they are showing us how to get religious instruction into the public schools of the United States.

All other questions seem to me to sink into utter insignificance, compared with the religious training of our children. The terrible laxity of morals is thrusting itself more and more on the notice of the community. I believe this is an auspicious time to inaugurate such a movement.

The women will soon have the right to vote in all our states, and I believe they will know how to use their power for God, for truth, for righteousness, and religion.

THE BEAUTY of work depends upon the way we meet it—whether we arm ourselves each morning to attack it as an enemy that must be vanquished before night comes, or whether we open our eyes with the sunrise to welcome it as an approaching friend who will keep us delightful company all day, and who will make us feel at evening that the day was well worth its fatigues.—*Lucy Larcom.*

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia.

REV. CHARLES STELZLE RESIGNS PRESBYTERIAN OFFICE

THE Rev. Charles Stelzle has resigned his position as superintendent of the Presbyterian Bureau of Social Service and will open an office of his own as consulting sociologist. The Presbyterians took action which he regarded as curtailing his actions, hence his resignation. There was no doubt a strong feeling in his denomination that the superintendent of *Presbyterian* social service should spend the major part of his time and energy to cultivating the *Presbyterian* field, leaving the Inter-Church Federation to emphasize and cultivate the extra-denominational relations. In this work of course the Presbyterians must bear their part, but the first duty of its officials is to its own peculiar field. The same holds good in our own communion. There is a strong tendency to over-emphasize the inter-denominational features of social work, overlooking the fact that our own Church field is in great need of cultivation. When she presents a solid front and every part of the field is in responsive cultivation, then we can divert our attention from our own to those of other communions. This does not involve any lack of sympathetic coöperation with the sister bodies. It does mean that the Joint Commission on Social Service was appointed to cultivate an active interest in and effective coöperation within the American Church, leaving to the Methodists the cultivation of the Methodist field, to the Baptists their field, and so on down the list.

INDUSTRIAL ACCIDENTS COMMISSION IN PENNSYLVANIA

An Industrial Accidents Commission has been authorized in Pennsylvania, two of whom shall be employers of labor, two of whom shall be employees in either mines or industrial establishments of this commonwealth, or duly accredited representatives thereof, two of whom shall be learned in the law, and one of whom shall be a person skilled and experienced in making investigations—to inquire into the causes and results of industrial accidents in the mines, mills, factories, stores, and upon the railroads, street railways, ships, wharves, and in all industrial establishments, and in all other places where men, women, and children are employed in manual labor; to study the most advanced methods for safeguarding against these accidents; to inquire into the subject of fair compensation for those who are injured in these accidents and for the families of those who shall be killed as a result thereof; and "to study the operation and effect of the workmen's compensation law of 1913," which, by the way, was not passed by the legislature.

WOMAN STREET INSPECTOR IN PHILADELPHIA

Philadelphia for the first time in her history is to have a woman street inspector. The director of the department of public works has appointed Mrs. Edith W. Pierce, secretary of the Home and School League, to the place, which was established through a city ordinance a few months ago. She began work August 11th and will receive $1,300 a year. Mrs. Pierce stood first on the eligible list of eight. Mrs. Pierce's duty will be somewhat different from that of the man inspectors. Instead of having a district, she will cover the whole city and will pay particular attention to the condition of schools and homes. Director Cooke said in appointing Mrs. Pierce that he would organize sectional associations for keeping the streets, sidewalks, homes, and schools clean, and go around them constantly, making addresses and instructing them in the ways of municipal cleanliness.

INQUIRY AS TO ACCIDENTS IN PENNSYLVANIA

A new Pennsylvania law provides that within thirty days after the beginning of the disability of an employee because of any personal injury, due to an accident occurring in the course of his employment, the employer, whether a person, firm, or corporation, shall make report of such accident to the Department of Labor and Industry. This report must set forth the name, address, and nature of the business of the employer; name, address, sex, age, nationality, and occupation of the employee; date, day of week, hour, place, and character of the accident, and the nature of the injury, and the duration of the disability, or probable disability, as far as the same can be ascertained. Such employer shall, also, upon request of the department make such further report as may be reasonably required.

SOCIAL SERVICE COMMISSION IN PENNSYLAVNIA

A new Diocesan Social Service Commission has been appointed by the Bishop of Pennsylvania. It consists of the Rev. A. J. Arkin, of St. George's chapel; the Rev. Prof. George C. Foley and Very Rev. W. M. Groton, D.D., of the Divinity School; Rev. Jules L. Prevost, of St. Peter's-in-the-Valley, Whiteland; Rev. George L. Richardson, St. Mary's, and Rev. Louis C. Washburn, D.D., of Christ Church, representing the clergy; and Jaspar Yeates Brinton, Assistant U. S. Attorney, Franklin Spencer Edmons, Samuel F. Houston, A. G. Hutchinson, Hon. T. Henry Walnut, a member of the Pennsylvania legislature, and Clinton Rogers Woodruff, representing the laity.

IDAHO SOCIAL SERVICE COMMISSION

Here is an interesting note from the missionary district of Idaho:

"With all our power we are seeking after better social conditions. During our session of the legislature earnest effort was made for better laws protecting the home and family. We have sought to create higher conceptions of good living. The Church has also taken active part in various organizations for the uplift of men. We have cared for 1,000 sick people in our hospital and 100 pupils in our school during the year. Our Indian school has cared for 25 boys and girls. We are now on the lookout for new opportunities for making the Church a living force in human life, redeeming men for time as well as eternity, knowing no boundaries save human need."

SOCIAL SERVICE PAPER IN UTAH

The Social Service Commission of the district of Utah is to publish a paper to be called *The Social Service Monthly*. Part of this little magazine will be devoted to social service problems along the line of those mentioned in the last diocesan report and part to the calm and dispassionate discussion of special problems connected with Mormonism. Eight hundred dollars is in sight and this will enable the commission to publish the paper for a year, so that it can be sent free to all in Utah who ought to read it. The editor will be James H. Wolfe, Esq., 1406 Walker Bank Building, Salt Lake City.

SUNDAY BASEBALL IN NEW YORK

A referendum vote taken among the mayors of 50 cities in New York state at a recent meeting showed an overwhelming majority in favor of Sunday baseball. Out of 32 mayors voting, 27 endorsed Sunday playing of the game, 5 were against it. In view of the vote a resolution has been sent to Governor Sulzer, requesting that he place the matter before the legislature, with a view to repealing statutes which prohibit professional baseball on Sunday.

Since 1820 there have arrived in America, up to and including May 1913, 30,632,683 immigrants. The eleven months ending May 1913 brought to the United States 1,021,631 immigrants. The heaviest totals during the eleven months were from South Italy (190,039) and Poland (142,665).

In the district of Nevada, three of the clergy, including Bishop Robinson, refuse absolutely to marry any man unless he presents a clean bill of health.

The Federation of (Roman) Catholic Societies in Cincinnati recently endorsed the Citizens' Charter ticket as against the Labor and Civic ticket.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published.

SOCIAL SERVICE EVENTS DURING GENERAL CONVENTION

To the Editor of The Living Church:

MY attention has been called to an item in your issue of July 26th concerning two mass meetings in connection with General Convention, both scheduled for the evening of Wednesday, October 15th. The first meeting, to be held in the new Synod Hall, is described as intended for "Church laymen who are doing personal work for missions, for religious education, for boys, and for *civic and social service*" (italics mine). The second, to be held in the Cathedral, is a "Social Service mass meeting." Continuing, the item, referring ambiguously to "this meeting," states that reports to be presented "will cover the use of laymen by Archdeacons in the work of Church extension; a laymen's training school for the purpose of enlisting and training laymen, . . . such training to cover superintending of Sunday schools, leading Bible classes, and work for boys, mission and *social service* committee chairmanships in parishes, and public speaking on religious, missionary, *civic, eugenic, and similar topics* . . ." (italics mine). Obviously there is here some inaccuracy or else there is an unfortunate conflict in the programme of the Convention. May I therefore, on behalf of the Joint Commission on Social Service, be permitted to clear the air, so far as our own plans are concerned?

Our commission made an arrangement last fall with the Programme Committee for the Social Service mass meeting mentioned in your item, to be included in the official programme of Convention. We were not aware that any other meeting would be scheduled for the same date: certainly we have not known that social service was to be considered in a different place on the same evening. Our meeting is to be under the direct auspices of the Joint Commission. Bishop Lawrence will preside as chairman and will make the opening address on "The Growth of the Social Spirit in the Church." Other addresses will be made by Bishop Spalding on "Christianity and Democracy," by Dean Sumner on "The Clergy and Social Service," and by Mr. Rathbone Gardner on "The Laity and Social Service." In view of the importance of the topics and the authority of the speakers, and of the fact that the Joint Commission is the only official general agency of the Church authorized to deal with this matter, it is, may I repeat, most unfortunate that this conflict has arisen. If social service is to be considered at all in connection with Convention it would seem that our commission should be the medium. As a matter of fact, we are securing the coöperation of other—volunteer—organizations, such as "C.A.I.L.," the Social Service department of the Girls' Friendly Society, and the various departmental, diocesan, and parish social service agencies.

I would take this opportunity to call further attention to our plans. In addition to the mass meeting on October 15th, there will be a series of four conferences on the morning and afternoon of October 14th and 15th, a social service exhibit in the old Synod Hall during the week of October 13th to 18th, special sermons in local pulpits by visiting clergy, and visits to social institutions and agencies in New York City and vicinity. The subjects of the conferences will be "The Church and Industry," "The Church and the Rural Problem," "Coöperation with Secular Agencies," and "Education for Social Service." Among the speakers are Bishop McCormick, Dean Hodges, the Rev. John P. Peters, D.D., the Rev. J. H. Melish, the Rev. Samuel Tyler, Archdeacon Russell, J. S. Bryan, H. D. W. English, Robert A. Woods, Clinton Rogers Woodruff, Mrs. John M. Glenn, and Miss Mabel T. Boardman. These conferences are intended for diocesan and parish social workers and for the general public. Copies of the programme may be obtained on application to the office of the Joint Commission on Social Service, 281 Fourth avenue, New York City.

F. M. CROUCH,
Field Secretary of the Joint Commission on Social Service.

New York, August 4th.

A "GOSPEL OF CLASS HATE"

To the Editor of The Living Church:

IT was with a sense of joy and even of a kind of gratitude that we of the Church Socialist League noted the space which THE LIVING CHURCH gave to the Rev. I. St. John Tucker's article on the "Economic Aspects of Catholicity," and the sympathetic comments made in your editorial. Naturally, your reservations were to be expected; though we would have wished that they had not taken the form of charging Socialism with preaching a "gospel of class hate."

It is certainly true that Socialism will have no truce between a class that exploits and a class that is exploited. It does declare war against the exploiting class. But does this war necessarily involve hatred, in any anti-Christian sense?

You have made the accusation. Hear then, a defense: The feeling of the class-conscious workingman toward the bourgeois and capitalist class is not any different, in essence, than your feeling toward a burglar or a firebug. You do not hate the burglar; you wish him to be treated mercifully. You are ready to believe he is a better man than many a respectable citizen. You wish him all honest prosperity. But you don't want his hand in your safe. The only difference is that the Socialist is exasperated by the perpetuation of a systematized, legalized, Christianized (if you will) form of what, to him, is simply robbery on a large scale. Now, just as different men look on a criminal differently, some with aversion, some with harshness, others with human sympathy, so do different Socialists look on the capitalist differently, according to their temperament, character, or training. As some worthy said of a gallows-bird, "There, but for the grace of God, go I," so, many a Socialist says good-humoredly of some magnate, "Well, if I were in his place, I would do the same." The rage of some soap-box speakers is not much different, in kind, from the indignation of some "good citizen" at an outbreak of open crime. It is even more logical to say of a judge who speaks severely to some old offender, that he is "preaching a gospel of hate," than to say so of a Socialist, who speaks disrespectfully of some dignified banker. The only difference is the exasperation of seeing the law, the policeman, the priest, all apparently unaware that injustice is being done. Prove, if you can, that the Socialist is mistaken in regarding capitalism as plain robbery; but do not say that his doctrine is a "gospel of class hate."

There is plenty of room in Socialism for the Gospel of Love. But it must be got into Socialism from the inside of Socialism, not from the outside. The average Socialist cannot understand a "Gospel of Love" that comes to him associated with what he is convinced is the whitewashing of a system of robbery. An audience of Socialists recently gave instant response to a clergyman who said to them, "We priests know that most of you will not listen to our preaching until we can prove to you that we ring true on the issue between human life and dollars. If you are convinced that we are sound on that question, which you understand, then you will begin to want to know what we believe about God."

There is a principle in moral theology that wonderfully clears up the conflicting ethics of class-antagonism—the distinction between formal and material sin. The Christian capitalist may be wholly innocent of any intention to partake in a huge scheme of robbery. The indignant soap-boxer of the more old-fashioned type may be wholly innocent of any intention to misrepresent or misjudge the character of that same magnate, or to blaspheme the Church. Yet the actual thing which each of them is doing or sharing, is a material sin—a sin which may involve no personal guilt, *until each has a fair opportunity of knowing what his sin is.* Until each has had an opportunity of knowing the nature of his sin, we have no right to charge the one, roundly, with being a thief, or the other with being a blasphemer or a slanderer. We *are* bound to convince both of them of sin, if possible, and in such a way as to avoid so far as possible turning an unintentional sin into an intentional sin. And that is the problem of the Socialist priest. He needs reinforcements. If anybody has doubts about the reality of original sin, let him take upon himself the problems of the C. S. L.

Let me add, that the soap-boxer is more easily cured than the magnate; for the simple reason that blasphemy and slander have been mere accidents in soap-box propaganda, and that he discovers that the bare truth, without any temperamental flourishes, is sufficiently convincing for his cause. But robbery, being of the very essence of capitalism, is almost impossible to be brought home to the conscience of the capitalist, who cannot usually see beyond his own good intentions; while he habitually imputes evil motives to every evidence of labor's revolt against him. The experience of the C. S. L. has been that a Gospel of Love meets generally with less resistance from the comrades than from the brethren. Socialists, as a rule, take a more humane and tolerant view of the individual capitalist, than capitalists do of the individual Socialist. No, Mr. Editor, class hate exists more firmly entrenched elsewhere than you imply. There is no contempt and hatred more bitter than that of the exploiter toward his victim. It is just the Socialist who can better afford not to hate.

W. M. GAMBLE.

EMPLOYER AND EMPLOYED

To the Editor of The Living Church:

IN discussing the subject of Socialism and the "Labor Question," there is a general assumption that "Labor" has all the rights and suffers all the wrongs while the employer has no rights and no wrongs, and all the duties. But the employer in paying wages purchases a commodity—the service of the employe, and it is the

plain duty of the latter to furnish an honest equivalent for that which he receives. Anything less than the best he can do by painstaking effort is unjust to the ebployer. Carelessness, which reduces the money value of the finished product, and waste of time, are simply forms of theft. To work "in the interest of the employer" is what the worker is paid for; but this idea, if it ever occurs to "Labor," is carefully suppressed—and "his own interests" substituted. "Reciprocal duty" is ignored, whereas the whole world resounds with the recital of grievances and the demand for short hours and high wages.

Swiss labor in the excellence of its product, surpasses all other, and it is done in the "fear of the Lord." Each worker makes it a matter of conscience to put forth the very best effort of which he is capable in all that he does, and the result is the highest degree of perfection, with corresponding value in the market. And there are no "Strikes" in Switzerland. These are quite unknown there.

New York City. EUGENIA BLAIN.

HIS VIEW OF LARGENESS IN CHURCHMANSHIP

To the Editor of The Living Church:

YOU have hit the nail on the head when in your editorial of August 2nd you state that the issue in the Church is between Large and Little Churchmanship. It probably always has been so. Eighty years ago Large Churchmanship in the person of Thomas Arnold gave forth a plan whereby the Church of England might be and remain the Church of the English people. But Little Churchmanship spoke from Oxford in opposition and with another solution —and the Church of England is not the Church of the English people. We may go to Old Testament times as well as to those of our Lord and study how Little Churchmanship has been continually seeking to work out its own plans in face of the large vision of prophets.

The dominant opinion in the Episcopal Church to-day is that of a Churchmanship large enough to contain all of American Christianity. The Large Churchmen see a vision of how God has brought hither men out of every nation, with strong, vital Christians among them, guiding and directing the whole, which the Spirit of Christ is informing. Large Churchmanship sees and rejoices in the fact that every properly baptized person in the United States is a member of the American Catholic Church. Where the Little Churchman would excommunicate Methodists and Presbyterians, etc., as soon as he has acknowledged their membership in the Catholic Church, the Large Churchman would insist on their Catholicity. The Large Churchmen see an American Catholicism inclusive of Methodist fervor, of Presbyterian staunchness, of Lutheran steadfastness for doctrine, of Baptist insistence on individual account—ability—each and every one of them as essential to the Catholic Church as is the historic episcopate or the priesthood.

Little Churchmanship would spue out these elements of Catholicism and delimit the American Catholic Church to (save the mark) the whilom Episcopal Church.

Large Churchmanship sees a great vision of the Catholic Church in which Episcopalians and Episcopalianism, Methodists and Methodism, Presbyterians and Presbyterianism have their rightful place, being joined by every great orthodox denomination. So long as Large Churchmen have the faith and hope and love which create this vision they must refuse to follow the Little Churchmanship which would narrow the bounds of the Catholic Church to the Episcopal Church, and to others only on condition that they become first Episcopalians. Perhaps we may find in these considerations why ninety per cent. of the Church people throughout the country refuse to agree with you in your position on the Name of the Church.

Very truly yours,

WM. M. WASHINGTON.

Cuyahoga Falls, Ohio, August 5, 1913.

REPORT OF THE COMMISSION ON THEOLOGICAL EDUCATION

To the Editor of The Living Church:

SINCE the House of Bishops unfortunately still chooses to sit behind closed doors, may I through your columns address a few considerations to clerical and lay deputies, as well as to others, suggested by an examination of the "Report of the General Convention Commission on the Status of Theological Education," which has just been published?

1. A word may be allowed about the curious composition of the commission (for which of course its members are not responsible). It consists of "(*a*) the Bishops of all dioceses in which are located incorporated theological seminaries of this Church educating candidates for holy orders; (*b*) the Deans or wardens of said seminaries; and (*c*) six laymen." That is to say, in a body appointed to consider questions which involve the relations of the seminaries to the Church at large, all the episcopal and presbyteral members are connected with the seminaries, and are therefore likely (without any conscious partiality) to view matters from the standpoint of the seminaries. The natural result follows—a report which recommends a large increase of the irresponsible power or influence of the seminaries.

2. The general effect of the recommendations is to allow any Bishop to ordain any man on the strength of the certificate as to his equipment of any seminary of this Church, provided only it be "legally incorporated." This legal incorporation is to be a sufficient guarantee of the seminary's standing. Any group of persons can of course secure incorporation under state law for an institution which they may form. The seminary certificate may be accepted in place of any or all of the prescribed canonical examinations by examining chaplains.

3. A similar certificate may be taken as a substitute for the literary examination in lieu of a college degree, conducted by examining chaplains before a man can be admitted as a candidate. (The clause in the report which provides for this adds "theological" to "literary attainments," but this is probably a slip.) It is not clear how the seminary can testify to these attainments, since the man ought not to enter a seminary until he has passed this examination. Is a matriculation examination referred to (in days of competition and rivalry this might be made very easy), or is the diploma of the Preparatory Department of some seminaries thought of?

4. Meanwhile seminaries are to be encouraged to specialize, and men may be fitted "for various fields, such as rural missions, city missions," etc. Suppose a Bishop (all may not be preëminent in wisdom or farsightedness) chooses to ordain a man trained along one or other of these "practical" lines—the learned languages, Church history, and doctrinal theology being considered largely out of date and unnecessary—he cannot keep that man in his own diocese or district, for which he has thought him sufficiently prepared. Once ordained priest the man is free to accept or seek a call to any parish in any diocese.

The curriculum of the seminaries, the course of studies required of candidates for holy orders, will no longer be prescribed. The Bishop will still have himself to examine the candidate before ordination in the presence of two presbyters, but in no prescribed subjects. One may guess how formal and perfunctory such an examination would be likely to become under these circumstances.

5. This new arrangement is proposed in order to free the seminaries from the "criticism" of examining chaplains in the several dioceses. By this it is meant that a man who has received the diploma of a seminary has still to pass the canonical examination before diocesan examiners. In spite of inconveniences which undoubtedly exist, I venture to express the opinion that the canonical examinations by the examining chaplains, so far from being superfluous, answer an important purpose. So long as the vicious system obtains in seminaries (I am afraid it runs through our American educational institutions generally) of a professor or instructor examining his own pupils; that is, in the lectures which have been given—and in some of our best seminaries these lectures take the form of dictation—it is extremely desirable that a man should be examined by some independent authority, not in the *lectures* which he has heard or of which he may have borrowed some one else's notes, but as to his knowledge of the *subjects* which he should have been helped to master.

6. It will of course be said that it is only permissive legislation which is proposed, that no Bishop will be obliged to avail himself of these alternatives. But, apart from the loss of a prescribed set of subjects for examination, any one can see how natural it will be for candidates to prefer, and for seminary authorities to recommend, dioceses which follow the easier course.

7. Over against this glorification (so to speak) of the "legally incorporated" seminary, what is proposed by way of "a more definite canonical relationship between the theological schools and the General Convention"? A new canon (in place of the one enacted three years ago) on a General Board of Education, which is to take cognizance not only of Sunday schools, but of Church secondary schools, colleges, and seminaries, but to which no real power is committed (save of making appeals, receiving gifts, and appointing officers and agents). Each missionary department may organize an auxiliary board to "promote and foster religious education within the department." Would a "legally incorporated" seminary be likely to pay much deference to such a board?

8. This General Board is to consist of sixteen members in addition to the Presiding Bishop, half of them chosen in a novel fashion, by the presiding officers of the two Houses of General Convention "acting together," and half of them by the different missionary councils. Bishops, clergy, and laity are all to be represented on this board, but not according to any fixed proportion. Can it be expected that among these sixteen will be found a sufficient number of members in any sense experts in theological and collegiate and secondary and Sunday school education? The qualifications and experience required are varied.

9. Without doubt "adjustment" is needed as well as "unification and development" in the Church's work of education. But I cannot think that in the recommendations of this report the solution of our difficulties is to be found. One can hardly help wondering how carefully its provisions were weighed by members of the commission who were not present at the meetings.

Some regulation of seminaries surely is needed before greater power is given them. Under this new scheme the only safeguard on a Bishop's rashness or unwisdom seems to be in the consent (still required) of the Standing Committee before a man can be ordained.

August 7, 1913. ARTHUR C. A. HALL,

Bishop of Vermont.

ALIENS AND CLERGY PENSIONS

To the Editor of The Living Church:

IN regard to the report on the pensioning of the clergy, let me make this suggestion. In the body of the constitution it should be declared that this fund is for the benefit of clergy who are in allegiance to the American flag—saving and excepting those who through no fault of their own are unable to gain this privilege (*i.e.*, Porto Ricans, Chinese, or Japanese, and missionaries who, while working in foreign lands, may not acquire legal residence).

If we are ever to be the American Church we long to be, it can only come as we are heart and soul Americans. I have known many priests officiating as rectors of parishes in this country, who were in heart and soul loyal to another flag, and did not even care to be thought Americans. No man should be allowed to be rector of a parish who is not a citizen of this country. We could copy with advantage the English custom and law in this.

GEORGE D. ASHLEY.

"ECONOMIC ASPECTS OF CATHOLICITY"

To the Editor of The Living Church:

MAY I suggest one point of dissent from your wise and kindly editorial regarding an article entitled "Economic Aspects of Catholicity"? In adopting the list of social reforms you suggest as her position on the social question, it appears that the Church would make a twofold error. First, she would be tailing behind the Federal Council of the Churches of Christ, instead of leading. Secondly, she would be wasting time and strength striking at symptoms, instead of trying to cure the disease.

What is the cause of child-labor, long hours, short pay, unsanitary and death-breeding workshops and tenements, adulterated food, and all the rest of the ills mentioned? Are they not all symptoms of the disease which afflicts our whole economic and political structure—the disease of the worship of money above life?

Will not the Church stultify herself if she dwells at great length on the symptoms, and says not one word about the cause, which it is her mission in this world to attack? "Ye cannot serve God and Mammon." Hence a civilization which puts profit-making above life-making is against God. Therefore capitalism, a system which puts rents, profits, and dividends above life, is blasphemous, atheistic, idolatrous, and anti-religious.

Dare the Church do other than proclaim this? Or is she so deep a partaker in the spoils that she may not raise the cry against the crime? Why waste breath in explaining away the Gospel?

The query at once is raised, "What will we do for support if we drive away our rich people?"

The perplexity is a deep and real one. But there is a scientific answer. The Board of Missions is advocating a means of reintroducing not only Democracy but Catholicity into our communion—the system of Duplex envelopes. Not only does this lay the burden of support on every member, and hence lighten the load for each, but it keeps before every member of the Church the world-wide vision which is the essence of Catholicity.

There is a church in Pennsylvania which is dominated by a vestryman who is not even a Christian, never having been baptized. Yet because he contributes the money to cover deficits, he dictates what sermons shall be preached, what activities undertaken, and he prevents the establishment of any missions in the county. He is the political boss of the town, and there are ugly things creeping out from under his dictatorship. But the rector says, "Well, you know the prime minister of England, who may be a Jew, appoints the Archbishop of Canterbury," as though that were proof that such a condition is right! There is a difference between political enslavement and harlotry for hire. Ugly words? Yes. So is the condition. And there are many more such churches.

Were Democracy introduced into this parish by some such means as that which the Board of Missions advocates, there would be a chance for Catholicity as well. Until that time there is none, and the rector is not a priest of God, but a hired thing of Mammon.

We of the Church Socialist League are not fighting for the name of Socialism, but for the fact of it, under the conviction that when Christianity is applied to business and politics, the result will be something extremely like the Socialist State. But we are striking at roots, not leaves, of the evil thing. The Church's business in this world is to proclaim the social revolution, which means the turning of society over; taking it off its present false basis, the worship of money, which is capitalism, and putting it on its eternal true basis, the worship of life, which is Christianity. Is it so hard to see?

Thanking you for your courtesy and kindliness, I am

Very sincerely yours,

New York, August 9, 1913. IRWIN TUCKER.

IDEALS IN LEGISLATION

To the Editor of The Living Church:

YOUR editorial on "Bishop Greer and the Issues" brings out, to my mind, one of the finest and strongest points ever made in the array of reasons for the "Change of Name." "Legislation . . . enacted from the *perspective of the highest spiritual ideals*." It would indeed be a misfortune if the legislation of the Church were ruled by any other ideal. It is easy to find analogies in the course of our national and state legislation. How many truly great and wise laws are not rather the product of the high ideals of practical idealists than the expression of perhaps even the average ideal? Take for example the Child Labor laws recently enacted. Can anyone say that such a law is the product of a low ideal, or even the expression of the average ideal? Wise and great leaders in civic effort set an ideal and express it in a law; the result is the gradual education of the minds of the masses toward this goal. It seems to me that the value of a wise law lies not only in its restrictive and protective phases, but also in its educative value, in raising the standard of ideals. To take an illustration in the Church. Can anyone suppose that the high standard of missionary ideal set by our leaders is the expression of even the *average* ideal of missions, of the average Churchman? I trow not. We know too well the average ideal of missions. The value of our missionary propaganda lies in its hope of raising the standard of missionary ideal in the Church. Sad indeed will the day be for either the Church or the State when the expression of its mind in legislation must be that of the low or even the average ideal.

Yours,

Durango, Colo., August 4, 1913. FRANKLIN C. SMITH.

"ORTHODOX CATHOLIC CHURCH"

To the Editor of The Living Church:

I BELIEVE the question of the "Change of Name" has reached a point where, so far at least as the next General Convention is concerned, it is purely academic; nevertheless it is a living question and will remain so until it is finally solved, and solved *right*. Will you permit me, therefore, to offer an amendment to the legislation so ably urged by THE LIVING CHURCH, and to the effect that while the agitation should go on without pause, the title aimed at should be, not "The American Catholic Church" but, *The Orthodox Catholic Church?*

My reasons for suggesting this new title are these: A minority only of the Church is unalterably opposed to dropping the words "Protestant Episcopal," a minority only in favor of the name "American Catholic," but the great majority, I believe, is in favor of adopting an accurately descriptive title, if it can be found. It is possible to argue that "American Catholic" is not accurately descriptive, it is not possible to adduce the same argument against "Orthodox Catholic." Either the Churches of the Anglican Communion are that or they have no reason for existing. Either they stand for, and on the basis of, primitive Catholicity without Roman additions and accretions, as the Eastern Orthodox Churches stand, or they do not. If they do, then the suggested title is accurately descriptive, and its adoption is to be argued for or against on the single basis of expediency. If they do not, then their continued existence cannot be justified and they had best be decomposed into their component parts, one of which will amalgate with the Protestant denominations of individual choice, one with Unitarian or other forms of free thought, one with the Church of Rome.

Whether the Church in America stands for Orthodox Catholicity in any exact sense is not the question; the fact remains that such is its contention, and such its very *raison d'etre*, and this being so, when the change is made let it be on the basis of an honest acceptance of the claims put forward, and to the end that these claims may be clearly expressed in the title by which it is known.

From the standpoint of "expediency" there are many arguments in favor of the name here proposed; it avoids the pitfalls of territorial assumption; it connotes the growing *rapprochement* with the Churches of the East; it adds to the title "Catholic," which no member of the Church is at liberty to deny or reject, the descriptive adjective "Orthodox," which cannot be offensive to the most Protestant ears; and it provides a name, or colloquial designation, which is accurately descriptive, which needs no further word of explanation or elucidation, which is euphonious, and which cannot be confused with the titles already borne by other religious bodies.

I beg to suggest, therefore, that for the future all efforts be directed toward the adoption of the following title page:

THE BOOK OF COMMON PRAYER
TOGETHER WITH THE ADMINISTRATION OF THE SACRAMENTS
AND OTHER RITES AND CEREMONIES OF
THE ORTHODOX CATHOLIC CHURCH
IN THE UNITED STATES OF AMERICA,
TOGETHER WITH THE PSALMS OF DAVID.

Boston, August 6, 1913. RALPH ADAMS CRAM.

THE TITLE OF THE CHURCH IN THE DIOCESE OF SPRINGFIELD

To the Editor of The Living Church:

THE letter of the former secretary of the diocese of Springfield in your issue of August 2nd gives rise to an important question, on which he, and perhaps he only, can give light.

While an explanation by somebody to everybody is due, it happens that I have a personal interest in asking it, for I was the writer of the article on "The Jurisdiction of General Convention in the Matter of Changing the Name of this Church," published in the *Southern Churchman* for June 21st, in which there is the paragraph,

to which Mr. Secretary refers as being full of "pious fraud" and "untruthfulness." As he makes that accusation without explanation, let me say that having seen on the title page of the Diocesan Journal of Springfield (for 1910 or thereabouts) "Journal of the Synod of the Holy Catholic Church in Springfield" (as I remember it), and knowing that under Article V. of the Constitution of the Protestant Episcopal Church in the United States as it stood when Springfield was admitted to this Church as a diocese thereof, it could only have been on due proof that it was a diocese composed of persons who were Protestant Episcopalians, and not Presbyterians or Roman Catholics, I drew the inference, natural, though as it now turns out, mistaken, that Springfield had changed its name. It would have been better had I used the qualifying phraseology, which I had shortly before used in my open letter to the Bishops, "if its title page is to be taken as evidence." But in the moment of composition, it did not occur to me. On that inference I based an argument, which of course fell to the ground, if no change had really been made. This I frankly admitted, in a letter to the *Southern Churchman* for July 19th.

Had I seen Article II of Springfield's constitution, I should have made different and much more serious observations, which however are not material here.

Now for my question, which is important, in view of the proposition, which cannot be challenged, that when any official body publishes the journal of its proceedings, the title page of that journal should truthfully set forth the official name of the body, whose minutes it purports to publish. As the journal of a national or state convention of the Republican or Democratic party, or of a national or local assembly of the Presbyterian Church, should state the name of the party or the Church, so a journal of a general or diocesan convention of the Protestant Episcopal Church should so state. Otherwise, it is not a truthful title page.

Now can, and if he can, will, the former secretary of the diocese of Springfield, which was admitted to this Church as a diocese of the Protestant Episcopal Church, and which continues to obtain representation in General Convention by means of a certificate by its secretary that certain gentlemen were elected "at a Convention of the Protestant Episcopal Church in the Diocese of Springfield," explain how the aforesaid title page, "Journal of the Synod of the Holy Catholic Church in Springfield" come to be?

Was that name put on that title page with the authority of the convention?

If yea, where is the resolution to be found?

If nay, was it by the authority of the Bishop or Standing Committee, and if so, was that authority in writing, and if in writing, how did it read?

If without the authority of the convention, or the Bishop, or the Standing Committee, was it "a printer's mistake"?

If yea, why was not that mistake corrected in the proof?

If nay, who was the person who sent the copy to the printer?

Does the former secretary, who charges me with writing a paragraph full of pious fraud and untruthfulness, defend the action of putting upon a title page of the official journal of a diocese, which still officially claims to be a diocese of the Protestant Episcopal Church, a statement that it is a diocese of the Holy Catholic Church, without any explanation of the alias? JOHN BROOKS LEAVITT.

August 7, 1913.

[This letter is printed, because we believe the writer entitled to reply to the letter of a former secretary of the diocese of Springfield that was printed in these columns, but we shall trust that any rejoinder will be limited strictly to bare statements of fact. In the meantime we would point out that a table showing the constitutional names of the Church in fifty dioceses was printed in the *Living Church Annual* for 1899 and showed that at that time only a minority of those dioceses were constitutionally described as the Protestant Episcopal Church, though presumably they all declare their acceptance of the constitution and canons of the Protestant Episcopal Church in the United States. Hence the question of the constitutional name of the Church in the diocese of Springfield is purely academic, and the question of whether the title used in the Journal of Convention agrees with that in the diocesan constitution has no bearing that can be construed as of general interest.—EDITOR L. C.]

COMPLINE AND THE BOOK OF OFFICES

To the Editor of The Living Church:

WHATEVER may be the most important matter to come before General Convention, there is no question as to which is the most prominent. And it is to be hoped that the question of the *name* will retain this prominence until it is rightly settled.

Still, we must be grateful to those who remind us that there are other matters to be determined or discussed. Among these is *A Proposed Book of Offices: Services for Occasions not provided for in the Book of Common Prayer.* This book was allowed by the Bishops for tentative use late in 1910 and should, therefore, be familiar to a majority of the clergy. The surprising lack of comment on this proposed book would seem to indicate its general acceptability.

This feeling with regard to the book I fully share except in so far as regards *A Compline Office.* Aside from this the compilers are to be congratulated on their marked success in contributing to our devotional enrichment.

My comment on this office gathers itself under three heads:

1. (and least) The proposed Compline office so far departs from pre-Reformation Compline (so far as I have seen and remember them) as to amount almost to a mutilation.

2. The number of those who habitually say Compline is practically limited to those who already use and (I think) would prefer older and richer offices. This I think is true of our religious orders, who are, in this country, distinctly and peculiarly noted for their orthodoxy and loyalty to the Church. This is distinctly a question with which General Convention (owing to lack of sympathy and liturgical knowledge) is scarcely competent to deal.

3. (And in itself sufficient.) As its sub-title indicates, this compilation is for *occasional* use. But Compline is not an *occasional* office. Hence an office of Compline is out of place in such a collection.

In venturing to make these three comments I hope the venerable compilers will not hold me guilty of temerity. With respect to my first objection I hold myself especially subject to correction owing to the limitations of my library and the range of my liturgical reading. Yours truly,

Barton, Vt., August 6, 1913. JOHN COLE MCKIM.

CRITICISM OF A PARISH RESENTED

To the Editor of The Living Church:

THE Bishop of Honolulu, in his address to convocation as reported in the *Hawaiian Church Chronicle*, said as follows:

> ". . . The so-called Catholic party in the entire West is very small and the parishes few and poor and many of them show decreasing numbers. The parish of St. Mary the Virgin, San Francisco, has not one-fourth the communicants that it had ten years ago. In view of this the book of Dr. McKim, which presents the subject of the Change of Name as a matter affecting extreme views, is absolutely absurd. The great rank and file of those who advocate a change of name are simply staunch, conservative Churchmen, who have no bearings whatever towards ritualism or Rome."

First, for facts. The Church of St. Mary the Virgin has at present the largest number of communicants that it has ever had, and it is still growing. The Confirmation class presented to Bishop Nichols in 1912 was the largest in the history of the parish, and the class in 1913 was still larger. After visiting ten of what the Bishop of Honolulu sneeringly designates "so-called Catholic" parishes on this coast, and consulting the Church *Annuals* as well, I find that it is necessary to use the "short, ugly word." Rather let me say, "His Lordship is misinformed."

I suppose that if this parish were not "poor" then Honolulu would not throw bricks at us, but would toss us a few pineapples. But alas, we are not rich; and why should this Missionary Bishop be nice to us? We have been trying hard to increase our contributions to missions, and we are slowly succeeding. But as yet we are still behind in our duty. This little kindliness from the Hawaiian Bishop, this sweet paragraph which must have been bred on bananas and pineapple juice, will undoubtedly do a great deal to stimulate interest among the people of my parish and increase the amount given to foreign missions!

What is a "leaning toward ritualism"? It sounds like England in 1875. Hawaii must possess a set of episcopal letters written to some of the "so-called Catholic" parties in the last century over on that other island. These same expressions were used with great persistence in Episcopal addresses to men like Edward Bouverie Pusey, John Keble, Robert Dolling, or Arthur Henry Stanton. And here again, after years of discreet silence, we find a Hawaiian crater boiling and smoking with an antiquated fire and throwing off the same old ashes. But the volcano is almost extinct, the crater is falling in, the ashes are cold and can do little damage. "Ritualism," "Rome," and "so-called Catholic" don't make us run to shelter as they are hurled forth now from the lofty heights of episcopacy. Back to the banana bushes, Honolulu!

We expect public statements of a Bishop as printed in his diocesan paper to be true, and to be verified if called into question. The speaker of these words was running through the meadows of eloquence with a light and confident stride, but he suddenly tripped on the brambles of facts. Let us give the Bishop a hand and help him up. He needs assistance. Sincerely yours.

San Francisco, August 4, 1913. ARCH PERRIN.

THE BOY who goes away from home to get an education has a serious problem to face. The question is not merely how shall he become a man, but what kind of a man shall he become? His training in certain liberal arts and exact sciences is important. If he shirks it, he turns his back on his first duty; and the failure here is very likely to give a lazy and shifty quality to his whole character. But the finest of the arts is the art of living, and the highest of the sciences is the science of conduct. The true success of student-life does not lie in the attainment of scholarship alone, but in the unfolding of an intelligent, upright, fearless, reverent, kind, and happy manhood, ready and glad to do good service in the world.—*Henry van Dyke.*

LITERARY

MISSIONARY WORKS

A Hundred Years of Missions. The Story of Progress since Carey's Beginning. By the Rev. Delavan L. Leonard, D.D., Associate Editor of the *Missionary Review of the World*. Third Revised Edition. Funk & Wagnalls Co. Price $1.20.

The Modern Call of Missions. Studies in Some of the Larger Aspects of a Great Enterprise. By James S. Dennis, D.D. Fleming H. Revell Co. Price $1.50.

Thirty-Nine Years in Bombay City: being the History of the Mission Work of the Society of St. John the Evangelist in that City. By the Rev. Father Elvin, S.S.J.E. Illustrated. A. R. Mowbray & Co. Ltd. The Young Churchman Co., American agents. Price 80 cents; by mail 86 cents.

Thinking Black: 22 Years Without a Break in the Long Grass of Central Africa. By D. Crawford, F.R.G.S. New York: George H. Doran Co. Price $2.00.

A group of interesting and valuable missionary books. The first is a third edition of Dr. Leonard's well-known historical sketch of the missionary activities of the whole Christian Church. It hardly needs more mention than to endorse the word of the publishers, that it is "an inspiring story of the incidents and lessons of missionary work in every land since Carey began his labors more than 100 years ago—achievements of wonder and heroism thoughtfully and thoroughly told. Arranged to meet the wants of the general reader."

To any that have read his earlier books, Dr. J. S. Dennis needs no commendation as a writer on missionary enterprise in its larger aspects. This work is made up of articles contributed to the press, especially missionary reviews and periodicals, all revised and in some instances rewritten almost wholly in order to bring up to date the information and facts contained. The chapter titles indicate the scope and value of the discussions. Here are a few: "Missions and Diplomacy"; "Missions and Natural Evolution"; "The Lessons of Martyrdom: Its Message to the Church of our Day"; "Islam and Christian Missions." These and other equally important topics are treated with the knowledge and wisdom with which the author inspired his readers in such of his earlier works as *The New Horoscope of Missions*.

Father Elwin's book is a history of the special work of the Society of St. John the Evangelist in Bombay since January 6, 1874. It is a plain, matter-of-fact account, revealing the faith, patience, and self-sacrificing labors and success of a band of devoted servants of the Lord among poor Europeans and Eurasians primarily and also among the natives. It closes with some practical suggestions as to the way in which people at home in England can help with gifts of money and useful presents.

Thinking Black is the narrative, full of thrills, of one who, with his wife, crossed and zigzagged in the Dark Continent from Benguella on the Portugese west coast to the mouth of the Zambesi on the east, going where Livingstone was prevented by death from reaching, living and working amongst the lowest types of natives for twenty-two years. The style of the writer is unusual, to say the least; exceedingly quaint, seeming at times almost flippant, yet with a charm that tempts the reader on and on in spite of the verbosity. The book reveals a cheerful soul kept by faith, hope, and love, buoyant and playful, through all the toils and horrors of the frightful exile prolonged more than two decades "for the word of God and the testimony of Jesus."

RELIGIOUS

Meditations on the Divine Liturgy. A Mystical Interpretation of the Rite of the Holy Eucharist as Celebrated in the Eastern Orthodox Churches. By N. B. Golgol. Translated by L. Alexéieff. Published for the Anglican and Eastern Orthodox Churches Union. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co.

The tranlation of this gem of Russiam literature not only reveals to us the depth and wealth of the religion of the Orthodox Christian, but also will prove uplifting to all who centre their life, as Christ willed we should, in the Blessed Sacrament of His Body and Blood. It is a little pocket-sized book of but one hundred pages. Its author, famous in Russian literature, is a layman. He tells in simple yet exquisite language the progress of a celebration of the Holy Eucharist, all the way from the entrance into the church of the priest and deacon to the benediction and the distribution of the Antidoron, interspersing all with the mystical and practical interpretation of ritual act and prayer and hymn, the humility and uplifting of the heart, and the strengthening of the lives of worshippers and celebrants, as they see symbolically enacted the story of the Incarnate Life and offer with manifold intercessions the Divine Sacrifice and approach the Sacred Presence.

When we American Catholics read in translation the Eastern service of the Holy Eucharist, we fail to grasp it; when we attend its celebration we become bewildered. This little book goes to the heart of it, and teaches us, as does no other treatise in English, the wondrous spiritual meaning of it all, even as the Fathers of old and the faithful Easterners ever since have felt and lived by it. Let it be incidentally noted that no other book portrays so satisfactorily the meaning to the cultured Orthodox of the commemoration and invocation of the Saints, how to the Eastern heart the Church triumphant and the Church militant are but one.

In his preface the translator, a Russian, quotes from the German translation (1902) of Archpriest Malzoff the following: "For some wholly incomprehensible reason, in none of the so-called complete editions of the works of the famous Russian author, Golgol, has the beautiful treatise *Meditations on the Divine Liturgy* found a place except in that of Marx, the editor of the journal *Neva*. It was first published in 1857 (five years after the death of the author at the age of 43), in St. Petersburg, in the form of a pamphlet which has long since become a bibliographical rarity; later it was issued by the Holy Synod (and has now reached a fourth edition and is widely used and valued as a manual). It has not, so far, been translated into any foreign language, while the ironical description of the same Liturgy, written not long ago by Count Tolstoy, is known all over the world." The translator also says, "The English version of the little book is made for the priests and people of the One, Holy, Catholic, and Apostolic Church, in communion with the Anglican hierarchy, by a member of the Anglican and Eastern Orthodox Churches Union."

We American Churchmen owe much to the Eastern service books in our public offices and hymns and especially in our books of private devotions. But we need to learn much more, and one of the great objects of the study of and touch with the great unswerving Church of the East is the strengthening and enriching of our own Catholic life, even as we believe our closer touch will also invigorate theirs.

Hinduism, Ancient and Modern, in the Light of the Incarnation. By John A. Sharrock, Missionary in South India. 1877-1909. London: S. P. G. $1.00.

Here is a learned book, plainly written, dealing with a subject which has had great need of plain presentation. It has three objects to present to the reader: first, an account of Hinduism; second, what Hinduism has for the Christian; third, what the religion of the Incarnation has for Hinduism. The presentation of subjects is admirable and will be read even by those who have but a casual interest in the matter, with kindling interest. The style is so lucid and the book so popularly written that it ought to command an extensive circulation. It is a scholarly book, written for those who desire a plain statement as to what Hinduism is and what it is not.

Guide to True Holiness. By Père Huguet. Translated by Agnes C. Fisher. Preface by Father Waggett. A. R. Mowbray & Co. The Young Churchman Co., Milwaukee, American agents. Price $1.00; by mail $1.08.

Father Waggett finds a difficulty in recommending a Roman book to Anglican readers. He tells us that he trusts the Churchman will not appropriate or assimilate Père Huguet's teaching about direction and directors. Without doubt there are other portions of the *Guide* of which he would say the same thing. We sympathize with the desire to have Anglicans benefit by the truly spiritual writings of any godly Christian, but why is it necessary that we should also have presented to us the very thing which such a trustworthy guide as Father Waggett warns us against? Why could not the translator have given us what we need, and left out distinctly Roman thought? But having the limitations of the book in mind, we cannot possibly read its pages without being spiritually bettered by it. There have been other writers upon the interior life who have been simpler and sweeter, but here is an offering which undoubtedly is a blessed addition to the literature which aids us to live a little closer our God.

O Beata Trinitas: Thoughts on the Creed of St. Athanasius. By a Religious. A. R. Mowbray & Co. The Young Churchman Co. Price 60 cents; by mail 65 cents.

Very few are the folk capable of discoursing upon the mysteries of the Holy Trinity. Human language, even when at the command of great theologians, so signally fails to express what the writer desires to say of the deepest mysteries, that few should essay to write of them. *O Beata* is a combination of religious meditations and expositions, useful where the Athanasian Creed is familiar.

Every time the sheep bleats it loses a mouthful, and every time we complain we miss a blessing. Somewhere or other in the worst flood of trouble, there always is a dry spot for contentment to get its foot on, and if there were not it would learn to swim.—*Selected.*

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1535 Central Avenue, Indianapolis, Indiana

"HOW can I apply this to my school?"

Such a question, recently asked concerning the Standard Curriculum, has often been in other men's minds. The situation that is to be met will bear study.

We have a Sunday school of average size, large enough to go beyond the "small school" group, not large enough to come within the "large school" group. There is a well organized and a large primary department. The older pupils are taken care of in different Bible classes. The main school, covering grades 4 to 9 perhaps, numbers about 200 children, and has a good supply of teachers. These are quite the ordinary average teachers, predominantly girls or young women who have had no teacher training work, and know—most of them—nothing whatever about psychology or pedagogy, or of the wider knowledge which a trained teacher has. There are a few who have had some of this, and of this group a very small number have had some training. The school itself has been using for years the Leaflets following the Joint Diocesan Courses. The administration group is small but probably adequate, or capable of expansion with but little effort. The grading is based generally upon age, or friendship, or neighborhood connections, or sometimes upon accident. Boys and girls are separated.

What can be done with such a school?

The question is quite natural. Its reply is very vital to the life of the school, and to its efficiency under the Graded system.

THE FIRST POINT to decide is the Curriculum. To introduce the Standard arbitrarily, without any sort of preparation for it, would seem almost beyond the possible. It can be done with the two or the three lowest grades. In other words we would put as the lesson material for grades 4, 5, 6, the subjects of the Standard, *i.e.,* Old Testament Biography for the first two, and the Life of Christ, told in story form, based on St. Mark, for grade 6. These three grades would be enabled then to fall in with the plan of the Standard, and form the basis of the fully graded school after two or three years. The 4th and 5th grades would take, as memoriter work, and for Church knowledge, those things which are recommended. The 6th grade classes would take a selection of the material for the three years, so that the most necessary things of the earlier grades could be filled in.

The problem becomes difficult with the seventh and eighth grades. The children here have been studying mainly for the past year the story of the Hebrews. They have had, in former years, something of the Life of Christ. Their memoriter work has been wholly the Catechism, the Collects, and perhaps some slight additional knowledge of the Church year, and the meaning of the great festivals and their doctrinal significance. They have not learned to use their Bible as the record of God's revelation to men, nor have they become familiar with the Prayer Book as an actual Book of Public Devotions. The outside things have not been touched save through some parochial guilds or societies. Interest in the well-being of their fellows has not been awakened and they have not been carefully taught that the Church's life must find its expression in its effect on human society. That their Sunday school instruction has any application to their secular school life and to their play is almost unknown. They have not learned to study in the Sunday school in the way they do on week-days, so far as method goes.

These two grades will want at least these things: clear instruction in the use of the Bible and Prayer Book; a well balanced application of what they learn to their life among their fellows and in their devotions. They will want a carefully ordered study of the Church in which they worship with its customs and ministers, and a sharper, better knowledge of the Life of our Lord. The exact detail would differ with different schools, but some such scheme as this might well serve as a base for work. Grade seven would begin with *The Ways and Teachings of the Church*, using Mr. Haughwout's book as the text, but not taking the chapters on Church History. This ought to cover a half year. The rest of the year would profitably be spent in a brief summary of the story of Israel, beginning with the Judges, or a brief outline of the Life of our Lord. During this year the Church Catechism should be finished and the Bible should become sufficiently familiar to be used intelligently as a text book. The class ought to have note books in which the pupils would write the answers to the various questions in Haughwout, and paste illustrations of the different subjects discussed. These are readily obtained from Church papers, catalogues, and similar sources. A class album for preserving finer illustrations, and photographs, would prove a useful volume for the library and museum in after years.

Grade eight could do no better than follow Haughwout for the first half year, and spend the second half on either Gardner's *Winners of the World*, or some study of the Ten Commandments. Those who had followed the scheme proposed for grade seven, when they become eighth grade classes would divide the year between Missions and Morals. The memoriter work would be a review of the Catechism, and memorizing as much as possible of the people's part in the services as outlined in the Standard under Memoriter Work for Years three to five of the Junior Department. This would bring the seventh and eighth grade pupils to the Senior Department fairly able, both in knowledge and in training, to go on with the regular work outlined in that department.

The first years of the Senior Department would probably fall into the scheme of the Standard without any effort, only we would advise a change in order, for such cases, taking first the Story of the Hebrews, then the Life of Christ, then the Story of Acts, and lastly the formal Study of Doctrine.

Assuming that this scheme is begun this fall, we would have the following programme for the next two years:

	1913	1914
JUNIOR DEPARTMENT:		
Year 1, Grade 4.....	Standard Curriculum	Standard Curriculum
Year 2, Grade 5.....	Standard Curriculum	Standard Curriculum
Year 3, Grade 6.....	Standard Curriculum	Standard Curriculum
Year 4, Grade 7.....	a. *Ways and Teachings of the Church*, Pt. I. b. Story of Israel, *or* Summary of Life of Christ.	Standard Curriculum
Year 5, Grade 8.....	a. *Ways and Teachings of the Church*, Pt. II. b. Missions or Morals.	a. Missions. b. Morals.
SENIOR DEPARTMENT:		
Year 1, Grade 9.....	Story of the Hebrews.	Story of the Hebrews.
Year 2, Grade 10.....	Life of Christ.	Life of Christ.
Year 3, Grade 11.....	Acts	Acts.
Year 4, Grade 12.....	Doctrine based on Life of Christ.	Doctrine based on Life of Christ.

By the autumn of 1915, the entire school in this way would be on the Standard Curriculum.

THE SECOND STEP would be to familiarize the entire staff, teachers and officers, with the plan, so that they can work harmoniously together. The importance of this cannot be overestimated. It will be impossible to work the plan to its best advantage if the workers do not understand the principles involved, the general method to be pursued, and the way in which they are to teach.

THE THIRD STEP will be to inaugurate a series of teacher training meetings, using the very best material available for leadership here, so as to teach the most essential things, and then to follow this up with a course of more careful training along the lines of the Teacher Training Standard. The best method for the fuller working out of this is that described in these columns a few weeks ago as the one followed at the Church of the Holy Communion, St. Louis.

Transition periods are never easy. There will, of necessity,

be thin places, points of difficulty, perhaps rough places where the work will go very hard. But the end to be secured, the best training of our children into intelligent, devout, loving Churchmen, who will be ready to work for, and to worship, and to serve their Lord and Master, will make it well worth while to face all the difficulties, and in His Name for whom all is done, and by the power of His Spirit, to carry them through to the end.

THE "CORDA FRATRES"

IT is related that once at a social assembly of the college and society people in a certain university town, the question of the foreign students was under discussion. In all the company there was but one who championed the foreigner. None were willing to concede equality to the foreign students who were doing equally as good work as any others in the college courses and who showed equally high standards of character and conduct.

That was several years ago. Soon after this event, an invitation was received by all the foreign men in the university and by some of their friends among the students to form a society to be known as the "Cosmopolitan Club." Any person from any country was eligible, regardless of creed, color, religious or political affliation. All were on the basis of equality whether Turk or Italian, French or German, Russian or Japanese, English or Hindu, Peruvian or Chilean.

The plan was to overcome prejudice for the man of different country, different tongue, different race and different color; in fact to introduce the leaven of internationalism. It worked. The idea took. Not only students but members of the faculty joined the club. Among the representative members enrolled were the son of an influential Chinese magistrate, for whom a government position is waiting; a real German baron who won an exchange fellowship in political science; a Japanese in training for diplomatic service; a Cuban patriot who will serve his country as a civil engineer; Europeans, Filipinos, Mexicans, Brazilians, etc.

On one of the "national nights" when the Filipinos were in charge, the memory of Dr. José Rizal, their national hero, was honored. Filipino flags, fabrics, and products adorned the room. Music was rendered on the guitar and bandurria and there were recitations, stories, and addresses on national topics. Deep interest was aroused by the presentation of the Filipino point of view of the question of independence for their islands.

On other "national nights," the Cosmopolitan Club learned about the causes of the revolution in China; of student life in Holland; of Irish folklore; the Turco-Italian war; of convent life in France, etc. National dances and sports were performed, with the music of the different lands. The mingling of the different nationalities dissolved the concrete of time honored prejudices and great mutual benefit was the result.

Other clubs have been formed until now there are over thirty in the United States, numbering over 2,500 members, the largest of which, at Cornell University, has a membership of over 250, and a handsome club house. The idea of a club house where men from various lands might live under the same roof has been foremost among the projects as well as the holding of open public meetings addressed by experts on international topics, and current questions of world-wide import.

Not only in this country, but in Europe, the cosmopolitan clubs have prospered; active groups exist at Oxford University, England; at half a dozen universities in Germany, where a successful national convention was held recently; at Robert College, Constantinople; in Belgium, France, Holland, Hungary, Roumania, Switzerland, Japan, China, and in Italy, where the first biennial international convention and the International Federation of Students—the splendid "Corda Fratres" was formed.

The union of the American and of the European groups of student cosmopolitan associations has been fostered by their recent visits abroad of an American student, and by the practical aid of the World Peace Foundation which has helped in maintaining headquarters, an international magazine; and in preparing for the great world's convention at Cornell University in August, 1913, when 500 delegates from scores of universities the world around meet as "brothers in heart."

THE CHRISTIAN DOCTRINE is that the Spirit allies Himself with every faculty of ours to quicken and to strengthen it and to work through it for good.—*W. H. Fremantle.*

AN OPEN LETTER TO THE NATIONAL BOARD OF CENSORSHIP

BY THE REV. FRANKLIN C. SMITH,
President of the Social Service Commission of the Missionary District of Western Colorado

GENTLEMEN: We are told that you give your services in the commendable effort of censoring the moving picture films, striving to raise their standard, and looking toward the elimination of evil influences in this highly useful and interesting product of modern invention. This being the case, it seems to the writer that on one point you are singularly remiss. It is hard to understand how, with such high ideals and with such excellent opportunities for service, you are seemingly blind in tolerating an influence that is pernicious and dangerous in the extreme. Your films have almost unlimited possibilities; millions of people understand their language.

The writer now refers to the constant presence of the "gun" in the photo plays. It is the unvarying constant in the so-called "Western" drama. But its presence is not confined to this type of films. Even films of the "Western" type staged in foreign countries for American use are incomplete without the "gun," while purely foreign films are singularly free from "gun play." The fact is true, first, that this does a wrong to the West in that it presents life in the West in an entirely false light. It confirms in the mind of the Easterner that absurd opinion of the West, wherein the dweller in the East shrinks from all that lies beyond Philadelphia as belonging to the West, "which sums up the totality of a frontier where man and nature share a sympathetic wildness and sometimes vie in outbursts of lawless force!" The writer has lived in the West for years, and save in remote corners of the then Indian Territory, has never seen a "gun" "toted," much less used as the pictured film would lead us to believe. Even the marshals and police of the West are as innocent of open display of firearms as a New York policeman. It is true that there was violence in the raw frontier days of the West, but it is also true that the West has put this down with a stern and rigorous hand, until to-day one may travel the length and breadth of this wide and favored section and never see a "gun" nor a "gun play." In fact, recent press despatches would lead us to believe that one is more likely to fear the gun on the streets of New York than on the plains of the West.

But the greatest wrong done by the prevalence of the "gun" in the moving picture drama lies in this fact. Occasional impressions are often lasting on the plastic and impressionable mind of the child, but the spectacle of a continued course of action involves the conclusion that it is the proper and accepted thing under given circumstances. So, when is seen the omnipresent "gun" strapped on hip and constantly brought into use, what else can the child infer than that recourse to the "gun" is the proper thing to be done? In fact, the indictment that must be brought against this type of moving picture film is its influence in making familiarity with the "gun" and the resort to its use, a common and accepted thing in the mind of the child. The same is true in only slightly less measure in the mind of the adult.

We are told that managers have succeeded at last in taking the "gun" out of the American drama, and that now they are working toward the elimination of profanity from it. Can we not have action without recourse to firearms? Gentlemen of the Board of Censorship, disarm the film—take the "gun" out of the movies!

THE WORD of God is not merely illumination, either rational or spiritual. Revelation is not a matter of reason apart from faith; nor is it a matter of spirit, of spiritual subjectivity, apart from the apostolic word. Mere rationalism, apart from the Christian revelation, is found to end, where historically it has ended, in agnosticism, or in a monism which comes to much the same thing in practice. Without Christ we have no God in the end. And mere spiritualism, or trust in the inner light detached from the historic word, destroys revelation in other ways. It swallows it up in the fogs, bogs, and flows of mere subjectivity. No religion is possible without a revelation, and no Christian revelation is permanently possible without a historic redemption. Religion without a revelation is mere subjective religiosity; and revelation which is not redemption is mere illumination, a mere branch of spiritual culture. It is the theology that distinguishes Christianity both from the world and from all other religions. Christianity is Christianity by the redemption which distinguishes it historically from mere manifestations, mentally from mere illumination, and morally from mere amelioration.—*Selected.*

Church Kalendar

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Aug. 3—Eleventh Sunday after Trinity.
" 6—Wednesday. Transfiguration.
" 10—Twelfth Sunday after Trinity.
" 17—Thirteenth Sunday after Trinity.
" 24—Fourteenth Sunday after Trinity. St. Bartholomew.
" 31—Fifteenth Sunday after Trinity.

KALENDAR OF COMING EVENTS

Oct. 1—Brotherhood National Convention, New York.
" 2—Adjourned Convention of the diocese of Ohio, Trinity Cathedral, Cleveland.
" 8—General Convention, New York.

Personal Mention

The Rev. Herbert T. Archbold has left the cure of St. Matthew's Church, Spokane, Wash., and has returned to the Canadian Church, from which he came two years ago. He has removed to the diocese of Columbia.

The address of the Rev. Joseph Baker has been changed to R. F. D. 2, Roxbury, Va.

The Rev. Pierre Cushing, rector of St. Mark's Church, Le Roy, N. Y., has gone on a two weeks' fishing trip to Georgian Bay.

The rector of Trinity Church, Buffalo, N. Y., the Rev. Cameron J. Davis, sailed, with his family, from Boston on the *S. S. Cleveland,* July 29th.

The Rev. E. H. Edson, rector of Zion Church, Palmyra, N. Y., with his family, is spending the month of August at Hemlock Lake. The church will be closed during this time except for the Sunday school.

The Rev. Harold Edward Ford, for the last five years curate of Grace Church, Lawrence, Mass., has resigned, to accept general missionary work in the diocese of Iowa. He will enter upon his new duties October 1st, and will reside in Des Moines.

The Rev. Robert S. Gill has accepted an invitation to become rector of St. Paul's Church, Salem, Oregon, beginning September 1st. Mr. Gill has been in charge of St. John's Church, Spokane, Wash., for some time.

The Rev. F. O. Granniss, rector of Grace Church, Holland, Mich., has accepted a call to St. Paul's Church, St. Joseph, Mich., and will begin his new work September 1st.

The Rev. W. F. Kleinschmidt, junior curate at the Chapel of the Intercession, Trinity parish, New York City, has accepted the curacy of St. Paul's Church, Rochester (the Rev. W. A. R. Goodwin, rector).

The Rev. Frederic C. Lauderburn, vicar of St. Stephen's Church, Boston, sailed for Europe on August 6th, accompanied by his mother. They will spend most of their time in England and Ireland.

The Rev. John Lyons has resigned his work in the missions at Rockport and Kingsville, Texas, and has accepted the rectorship of St. Paul's Church, San Antonio. His address after September 1st will be 902 Grayson street, San Antonio, Texas.

On his return from a month's vacation spent in Kansas City, Mo., where he had Sunday duty at St. George's, the Rev. W. Ernst Mann, rector of St. John's, Kewanee, Ill., found that his vestry by request of the Elks' Club of which he is a member, had granted him leave of absence for the purpose of enjoying, with his family, a trip on the Great Lakes, which the club had generously arranged for them, and the entire expense of which they were to meet.

Bishop McCormick of Western Michigan returned July 29th from New York, where he has been the preacher at the Cathedral of St. John the Divine on the Sundays in July. By the advice of his physician he left on August 15th for Yellowstone Park, in order to have a few weeks of complete rest before the autumn visitations and the meeting of the General Convention.

The Rev. Victor W. Mori, assistant at St. Martins-in-the-Fields, Philadelphia, has been chosen rector of Grace Church, Madison, N. J., diocese of Newark.

The Rev. John D. Rice has resigned charge of Epiphany Church, Hillyard, Wash., and taken charge of St. John's Church, Portland, Oregon. Mr. Matthew J. Stevens, lately a Methodist minister, studying for orders, will take charge of the Hillyard mission, September 1st. Mr. Stevens has been working at Colfax, Wash.

The Rev. H. W. Robinson of Sandersville, Ga., with his family, is spending the month of August at Saluda, N. C.

The Rt. Rev. Daniel S. Tuttle, D.D., Presiding Bishop, is at his summer home in Wequetonsing, Mich. He has officiated at St. John's, Harbor Springs, during July, and will preach at Emmanuel Church, Petoskey, and Christ Church, Charlevoix, during August.

The Rev. C. E. Wheat of Griffin, Ga., has accepted a call to the rectorship of the Church of St. John the Evangelist, Hingham, Mass. He will begin his new duties on the first Sunday in October.

The Rev. J. S. Wicks, rector of Grace Church, Defiance, Ohio, has accepted a call to the district of North Texas, to become Archdeacon of the northern district. His address after September 1st will be Amarillo, Texas.

The Very Rev. Francis S. White, Dean of St. Mark's Pro-Cathedral, Grand Rapids, Mich., is spending the month of August, with his family, at Gloucester, Mass. The Rev. R. B. Evatt of Collinsville, Ill., will be in charge of the services at St. Mark's until he returns.

ORDINATIONS

Priests

Wuhu.—On Sunday, June 22nd, at the Cathedral of the Holy Saviour, Anking, Bishop Huntington advanced to the priesthood the Rev. Edward K. Thurlow. The candidate was presented by the Rev. E. J. Lee, who, with the Rev. E. L. Woodward, M.D., and the Rev. Hunter Yen, assisted in the laying on of hands. The Bishop preached the sermon, which, with the hymns and the Communion service, was in Chinese. Mr. Thurlow, who has been residing in Anking for the past year, studying the language, will take up work in Wuhu in September.

DIED

Fitze.—At Westboro, Wis., on August 6, 1913, John Fitze, senior warden of St. Philip's Church, aged 84.

"Go forward, Christian soldier!
Fear not the gathering night;
The Lord has been thy shelter;
The Lord will be thy light.
When morn His face revealeth,
Thy dangers all are past:
We pray that faith and virtue
May keep thee to the last!"

Harris.—Entered into rest, on the night of August 4, 1913, Asher Ayres Harris of Macon, Georgia, aged twenty-five years.

"So long Thy power has blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile,
Which I have loved long since, and lost awhile."

Sherwood.—Entered into life eternal at Birmingham, Ala., on August 4, 1913, aged 27 years, William Eli Sherwood, Jr., son of William E. Sherwood and the late Jennie Ingram of Evansville, Ind.

"Blessed are the dead who die in the Lord."

MEMORIALS

EMILIA JANE BAKER

Entered into Life Eternal, June 28, 1913, Emilia Jane Baker, daughter of the late Rev. Dr. Stubbs of New Brunswick, and wife of the Rev. Dr. Alfred B. Baker of Princeton, N. J.

Whenever a life of unusual beauty has been lived in any community, there is a longing in the hearts of all to express something of the rare spirit which gave to all human life a beauty and value it never could have had without it.

Great as were Mrs. Baker's many activities in the parish, or in the wider fields of missionary labor, such a life as hers was so richly and abundantly poured forth, that it is impossible to confine or estimate it. It was a life so entirely one of self-giving that it reached beyond all limits. Like that of her Master, wherever it touched any other life, no matter in how small or insignificant a way, there was an opportunity for joyous service. It was this sense of joy in service that gave everything she did its extraordinary value and vitality. Her sympathy had a stimulating quality about it which is very rare; due, perhaps, to the practical sense which never failed her, and to her hopeful outlook on life. "She doeth little kindnesses which most leave undone or despised" seems as if it must have been written of her whose kindnesses were so unwearied. Her soul was a well of spiritual blessing, invigorating, inexhaustible. You felt the source of it was hid with Christ in God, and the evidences of it were ever bubbling up, as it were, in sweet sunny ways, overflowing to refresh and gladden the lives of those about her. Blessed by nature in the beauty of her character, and in her face which reflected it, this was deepened and illumined by the indwelling of Christ in a very remarkable way.

As mistress of a rectory in one of the most prominent parishes of New Jersey, she was called upon to entertain very largely, and many important people came under her roof, yet to the least important of all she showed the same delightful hospitality. To any one fortunate enough to partake of that hospitality the sweet graciousness of her presence stands out as its most unforgotten aspect. There are countless ones who have gone forth from this university town to whom "the rectory" was more nearly a home than any they had ever known. Naturally the strain of so many people's cares and interests told upon her strength. Her dear feet, so quick to go to and fro, were the first to give out; her strong, loving heart the last. It kept on beating long after the doctor thought it possible. We who were watching her felt her soul passing trustfully through the darkness till she should see "Christ lighten in that dawn."

To be brought into contact with such a personality is one of God's richest gifts to men. It is a manifestation of Himself in a very real and tangible way. Sometimes in that revelation—that giving of Himself to others through the medium of a soul given wholly unto Him—we seem to sense Him more nearly.

I know of no truer comment on the love in which she was held, than the spontaneous tribute paid by every one in their reluctance to leave her open grave. It was my privilege to be there, and the real grief and sense of loss in the faces of all, old and young, white and black, I can never forget. They crowded around me asking for just one flower to keep in remembrance of her, and I, in a spirit so unlike her own, felt that she was too precious to be shared by all, and said as I gave each flower, "Did you know Mrs. Baker yourself?" In every case the quick response came, "Why, she was friends with me." This was always followed by unending tales of her love, and ministrations to them.

I cannot end this sketch without emphasizing again that quality of happiness in her character. She radiated it; a happiness so infectious that it permeated and glorified the darkest and dullest places of life. So that even with the sense of our great loss still fresh upon us, we must feel that every thought of her begins and ends with joy. J. S. C.

MRS. EDWARD LIVINGSTON FORD

At the first meeting, this summer, of the committee of the Chapel of All Saints'-by-the-Sea, Southport, Maine, a resolution was passed calling for a tribute to the memory of Mrs. Edward Livingston Ford, late member of the committee, a resident of Ohio, whose summer home was at Squirrel Island.

Mrs. Ford was loyal to the Church; and to her a summer Sunday was not a time for mere pleasure. Her devotion to the Chapel was untiring, shown by presence at services and her liberal gifts. To her broad mind and generous heart, was added a spiritual sense which sustained her through life and enabled her to meet death triumphantly. The members of the committee with whom she was associated feel their loss profoundly.

RETREATS

New York.—A three-days' retreat for women will be given at St. John Baptist House, 233 East Seventeenth street, New York, beginning on the evening of September 25th. Conductor, the Rev. Father Mayo, O.H.C. Apply to the Mother Superior, C. H. S.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: The Living Church, Milwaukee, Wisconsin.

PERSONAL

To one who asked for prayers. Be very sure that we are praying for both of you at Holy Cross every day. Order of Holy Cross.

WANTED

Positions Wanted—Clerical

YOUNG, unmarried, clergyman, very successful, chaplain largest hospital United States, desires curacy. Trained best institutions, university, seminary, this country and abroad. Musical, able preacher. Spiritually minded and energetic. Thoroughly Catholic. Best references. Address "Excelsior," care Living Church, Milwaukee, Wis.

THE REV. PERCY DIX, priest in charge of the Church at Latrobe, Pa., will be giving up his present position at the end of September, and, therefore, desires to make arrangements to commence work in some new field about the first Sunday in October. Music a specialty. Reference, the Bishop of Pittsburgh.

PRIEST (colored) graduate in arts and divinity, desires work in Eastern or Central diocese, to begin about October 1st. Experience in large city. "GAMMA," care LIVING CHURCH, Milwaukee, Wis.

PRIEST desires town or suburban work. Under 35. Married. Graduate. Capable. Sung Mass. Living Stipend. "CATHOLIC," LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED· MISCELLANEOUS

WANTED—A companion and assistant in housekeeping for elderly lady, whose sight is failing. Reading aloud is necessary. Address "A. H. S.," care LIVING CHURCH, Milwaukee, Wis.

WANTED—A Churchwoman to act as Assistant Matron in a mission boarding school for Indian girls. Address, SUPERINTENDENT, St. Mary's Mission School, Mission, S. D.

WANTED.—Student organist for Church School. Liberal Scholarship. Address, "CHURCH ORGANIST," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—Organist-Choirmaster, send application with references, credentials, etc., to J. B. GIBBLE, rector, Burlington, N. C.

POSITIONS WANTED—MISCELLANEOUS

WANTED—Change of position by boy-voice and adult voice expert, also concert organist. Willing to locate any part of U. S. American and English Cathedral trained. Sixteen years' experience. Excellent testimonials and references. Address "GREGORIAN," care LIVING CHURCH, Milwaukee, Wis.

PROSPECTIVE candidate for Orders desires charge in orphanage, or charge of missions. Study under priest. Experienced. Address "RELIABLE," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change. Expert with all voices. Highest references. Address "ORGANIST," care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Emmanuel Church, Baltimore, Md., will have a four-manual sixty-eight stop organ divided—part in chancel and part in gallery. Large three-manual for historic Centre Church, New Haven, Conn. Also Cathedral SS. Peter and Paul, Providence, R. I. Catalog on request. AUSTIN ORGAN CO., Hartford, Conn.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

CLERICAL REGISTRY. NEW YORK

RECTORS and assistants nominated for parish appointments. Write for circulars to 147 East Fifteenth street, New York. Vacancies always.

INTERNATIONAL CHOIR EXCHANGE

CATHEDRAL-TRAINED ORGANISTS will arrive from England this month. Records guaranteed. Churches in need, address 147 East Fifteenth street, New York.

SUMMER RESORTS

THE BERKSHIRE HILLS, an ideal autumn vacation country. Guests seeking modern farm home for rest or recuperation, comfortably accommodated. Excellent carriage and automobile roads, trolley, tennis, hunting, mountain climbing. Booklets. THE HOMESTEAD, Great Barrington, Mass.

EAU PLEINE COTTAGE, Chain-o'-Lakes, Waupaca, Wis. A select resort among woods and lakes. Reference to the Bishop of Chicago, and to the Rev. L. B. Richards, Ferguson, Mo., by their kind permission. Address Mrs. S. M. CARRINGTON, Rural Route 1, Waupaca, Wis.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman, Co.

FINANCIAL

LOAN your money at 7 per cent. Secured on orange groves, alfalfa ranches, etc., here. Five years' experience. Rev. L. D. TEMPLE, Upland, Cal.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium, Roof Garden. Terms, $2.50 per week, including meals. Apply to the SISTER IN CHARGE.

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Write to

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APPEALS

EPHPHATHA APPEAL

The Church Work among the Deaf in the dioceses of Chicago, Milwaukee, Fond du Lac, Minnesota, Springfield, Quincy, and Michigan City needs assistance as usually rendered by its friends and others on the Twelfth Sunday after Trinity.

REV. GEORGE FREDERICK FLICK,
General Missionary.
214 E. 55th St., Chicago, Ill.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

The Brotherhood is an organization of laymen of the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

There are two rules. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the labors of the Brotherhood.

The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through His Church.

The twenty-eighth annual convention of the Brotherhood will be held in New York, October 1 to 5, 1913.

For information address BROTHERHOOD OF ST. ANDREW, Broad Exchange Building, Boston, Massachusetts.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad street, Newark, N. J.

APPEAL FOR THE PENSION AND RELIEF OF CLERGY, WIDOWS, AND ORPHANS

Will you or your church become one of a thousand subscribers of $120 annually; thus providing definitely and surely for the present liability, $120,000 per year?

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund for pension and relief.

Legal title for use in making wills: the "General Clergy Relief Fund." The national, official, incorporated society.

THE GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE, *Treasurer,*
Church House, Philadelphia, Pa.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

PUBLICATIONS

HANDBOOK OF THE CHURCH'S MISSIONS TO THE INDIANS

compiled by Mesdames A. H. Lane, John Markoe, and Bernard Schulte. 330 pages. Copiously illustrated. By mail, cloth, 89 cents; paper, 63 cents. We also publish missionary stories, lessons, plays, "helps," and everything in the way of literature for Auxiliaries, mission study classes, etc. Publication list for the asking. Address CHURCH MISSIONS PUBLISHING COMPANY, 211 State street, Hartford, Conn.

LITERATURE ON THE NAME OF THE CHURCH

Several tracts relating to the Name of the Church have been published by THE AMERICAN CHURCH UNION for free distribution and a set will be sent to any address on receipt of two-cent stamp for postage.

These tracts are simple, courteous, plain statements of what the advocates of the Correction movement desire to accomplish. Address Rev. ELLIOT WHITE, secretary, 960 Broad St., Newark, N. J.

OBER-AMMERGAU

The best description of Ober-Ammergau is the little book by E. Hermitage Day, D.D., entitled *Ober-Ammergau and the Passion Play.* It is not only a "Practical and Historical Handbook for Visitors," but is exceedingly entertaining for those who are unable to visit this historic town. The book contains 24 illustrations, generally photographed by the author. It tells the story of the Passion Play and a synopsis of it, and describes the village and its people. There are many notes on the music and kindred topics. The book is of permanent value. Price 40 cents; by mail 45 cents. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

FATHER WAGGETT'S "HOLY EUCHARIST"

The second American edition of Fr. Waggett's *Holy Eucharist with Other Occasional Papers,* is now ready. The book was out of print for a few months, and the frequent calls for it during that time showed how necessary it was to keep the book in print, for anything by Fr. Waggett is always read with great interest. Orders can now be filled promptly. Price 1.25; by mail 1.35. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

"SOME VITAL QUESTIONS"

A book of sermons by the above title has just come to us from England. The *Church Times* says of it:

"Such a book as *Some Vital Questions* is worth a hundred volumes of vague, conventional sermons and addresses. The vicar of St. Olave's, York, is determined that those who listen to him shall be compelled to face realities, and answer searching inquiries. He sets before them incisive criticism of popular religion and popular irreligion. On some of the questions of Holy Scripture, as 'What wilt thou have me to do?' 'Wherein have we robbed Thee?' and 'Wherein have we despised Thy Name?' he bases sermons which discover the vagueness and utter inefficacy of much that passes for religion with Englishmen, who conceive of religion as a means to general well-being, to prosperity, to civilization, commercial morality, social order — anything rather than as a definite and personal relation to God. He shows that the riotous individualism of English religion has issued in the complete confusion of simple minds as to its primary aims and duties, its obligations and activities. These converting and awakening discourses insist upon what is essential, and are excellent models for all preachers, especially those whose work is missionary."

The price postpaid is 65 cents, and the above notice will commend the book to American Churchmen. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

ENCYCLOPEDIA BRITANNICA

For sale, second hand but in good condition, one set *Encyclopedia Britannica*, Twentieth Century Edition, 30 vols. with American Supplement. Werner Co., 1902. Half leather binding. Original price $68. Will sell for $25, carriage unpaid. The Young Churchman Co., Milwaukee, Wis.

"HOME LIFE"

The late Bishop King of Lincoln, one of the most saintly men that the Church of England has produced, gave a series of addresses at a retreat to women. These women chanced all to be wives of the clergy of the Bishop's diocese. There is nothing in them however, which is not as well adapted to all Christian women, as well as to the particular class who gathered on the occasion. The retreat lasted three days; and in addition to the introductory address, there were three addresses each day. The subjects were as follows: First day, "The Ideal Home." "Examples to the Flock." "Self-Discipline." (The second of these would not so particularly apply to other women, but it is wholesome reading.) Second day, "Pride and Vanity." "Humility and Gentleness," "Envy and Sloth." Third day, "Death," "A Regulated Life," "Trustfulness and Tranquility."

These addresses appear in a dainty little volume, with parchment cover, printed in two colors. The addresses are simple, tender and spiritual, like all of the good Bishop's works, and women will be helped by reading them. Price 40 cents; by mail 42 cents. Imported by The Young Churchman Co., Milwaukee, Wis.

BOOKLETS FOR CHILDREN

The Child's Desire, and Other Poems.
The Books of the Bible in Verse. By "Gretchen."
Each book 5 cents; 50 cents per dozen.

The first of the above named has a very beautiful cover of Christ Blessing little Children, printed in colors. There are several charming poems selected from different authors, the first being, "I think, when I read that sweet story of old," and ending with "Little Lamb, who made thee?'

The second is a versification of the Books of the Bible, whereby even the Kindergarten class could memorize them. There are four lines in each verse, and each book of the Bible is named separately. The first of course, is *Genesis,* which reads:

"In *Genesis* we read
By whom the world was made,
And that on sin of guilty man,
The curse of God was laid."

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

PRAYER BOOKS AND HYMNALS

Church Pews Edition
Size, 5⅝ x 3¾ inches

No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, $20.00 per hundred.
No. 10300—Hymnal to match, $25.00 per hundred.
No. 301—Prayer Book. Same size and type, black cloth, red edge, $21.00 per hundred.
No. 10301—Hymnal to match, $26.00 per hundred.
No. 302—Prayer Book. Same size as above, maroon cloth, red edge, $25.00 per hundred.
No. 10302—Hymnal to match, $30.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies, Prayer Books or Hymnals, 5 cents postage added to each price. The Young Churchman Co., Milwaukee, Wis.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis., A. R. Mowbray & Co., London.]

LONGMANS, GREEN & CO., New York.

The Westminster Version of the Sacred Scriptures. General Editors: the Rev. Cuthbert Lattey, S.J., Professor of Holy Scripture at St. Beuno's College, St. Asaph; the Rev. Joseph Keating, S.J., Editor of the Month. *The New Testament. Volume III.* Price 40 cents net.

PAMPHLETS

FROM THE AUTHOR.

Significance of the Church. Sermon preached by the Rt. Rev. Frederick Joseph Kinsman, D.D., LL.D., Bishop of Delaware, in St. Luke's Church, Seaford, on the Second Sunday after Trinity, June 1, 1913, in commemoration of the Seventieth Anniversary of the Consecration of the Church.

THE CHURCH AT WORK

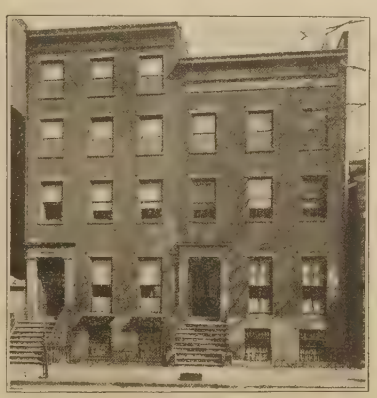
OPENING OF HOLY NAME SCHOOL, BROOKLYN, N. Y.

The Sisters of the Holy Name, who have their headquarters at 419 Clinton street, Brooklyn, N. Y., have for some time had charge of a large kindergarten, and now this fall they will open a day and boarding school for girls at 417 Clinton street, to be called Holy Name School.

The Sisters of the Holy Name are particularly interested in work among students, and last summer the Mother Superior and one of the Sisters went abroad and visited a great many schools and institutions of learning in England, and this year they have visited schools in this country, before arranging to open their own school. The sisters are trying to interest the students of the Mount Holyoke College in the history and doctrine of the Church at St. Raphael's House, South Hadley, Mass., and last year opened St. Clare's House in Brooklyn, for the girl students at Pratt Institute. The object of having St. Clare's House is not to make money, but to influence the girls for good, to encourage them in refinement and courtesy, and help them to live a family life, and to attend regularly to their religious duties.

Encouraged by their past successes the sisters determined to go beyond kindergarten work, and to open a school, the students of which at graduation would be fitted to enter college. The object of the school will be to give the best education and thorough Catholic training, and this will be possible, as all the upper grades will be taught by college graduates, and the small children will be under the care of an English governess. Boys will be admitted as day pupils in the lower grades up to the age of nine years. Besides the regular routine work, a course in domestic science, basketry, sewing, singing, gymnasium work, and folk-dancing will be a part of the curriculum. Music and languages will be extra, but will be available, and this year one or two scholarships will be awarded at the discretion of the sisters, and special reductions in tuition and board will be made to the daughters of clergymen.

The girls resident in the school will be in an atmosphere of refinement and culture, and in addition to their being carefully taken care of both morally and physically, they will be given a thorough Catholic Church training, and will attend service every morning and evening in the convent chapel. On Sunday, accompanied by the Sisters, they will attend St. Paul's Church, which is located next door to the convent, and one of the priests from that Church will officiate as chaplain of the school.



HOLY NAME SCHOOL AND CONVENT, Brooklyn, N. Y.

The fall term will open for the day scholars on September 8th, and for the boarders on September 25th. Later in the month it is expected that the Rt. Rev. Frederick Burgess, Bishop of the diocese of Long Island, will come and bless the school, and be present at the reception which will follow the ceremony.

The girls attending the school will have all the advantages of living in New York City without a great deal of expense, and numerous trips will be made to the museums and places of interest all over Greater New York.

MRS. HARRIMAN GIVES "CLERGY HOUSE" TO WESTERN NEW YORK

Seventeen persons are at present enjoying the summer in the "Clergy House" at Sodus Point, on Lake Ontario, New York, which was recently deeded to the Bishop of Western New York and his successors in office by Mrs. E. H. Harriman. Sometime ago Archdeacon Davis of Rochester wrote to Mrs. Harriman, asking her for the privilege of using this house as a summer vacation home for certain clergymen and their families of the diocese, who otherwise would be unable to enjoy such an outing. Permission was granted and for two years the house was enjoyed, but this spring Mrs. Harriman deeded over the house to the diocese and also gave $1,000 with which to put in some needed repairs. The house has been arranged to accommodate two or more families. There are two dining-rooms, two kitchens, eight bed-rooms, and two bath-rooms. The house also contains a large living-room, 15 by 35 feet, with French windows opening out upon a spacious veranda overlooking the public square. This room and veranda are used in common by those in residence. In addition to the improvements made in the house, a lawn tennis court has been laid out in the rear of the property. It is purposed to establish a colony of tents for those who wish to camp out, and a small barn has been converted into a dining-room and kitchen to be at the disposal of the campers. One such tent has already been established. A good row-boat is at the service of those who care to fish. It is hoped to increase the usefulness of this property from year to year, by adding such attractions as are practical and feasible. At present the Archdeacon is asking for the donation of a piano and porch chairs. Services in the local church are provided for by the clergy in residence during the summer.

"PAGEANT OF THE SAINTS" AT NASHOTAH

The very successful Pageant of the Saints that was given last summer on the Nashotah mission grounds will be repeated this year on the afternoon of Thursday, August 21st, at four o'clock. Those who saw it last year will long remember the picturesque beauty of the Pageant, with the Library cloisters in the background and the open sward as the theatre. Many of the same participants will appear again this year.

COLONIAL CHURCH TO BE MADE MODERN

EXTENSIVE improvements are in progress in Christ Church, Dover, Del. (the Rev. Benjamin Fish Thompson, rector). This is one of the old Colonial churches of America. Work was begun here as a mission of the S. P. G. in 1703. The present brick building was begun in 1734, and finished in 1740. Numerous changes have been made since 1860, some of which beautified it, but none of which emphasized its age and ancient white, with walls and ceiling of Colonial yellow. Eventually the old sacristy is to be made the church porch, with an imposing entrance of the period of 1734; the belfry will be rebuilt over the new choir room, and the gallery stairs placed within the porch with Colonial balustrade. It is hoped also in time to place a brick wall along the whole front of the property, with old-time gates of wrought iron. The present improvements are to be finished by October 1st, when a service of dedication will be held. The old Colonial rectory of 1770, on the main street,

CHRIST CHURCH, DOVER, DEL.

heritage. The old square pews, high pulpit, clerk's desk, and brick floors have long since disappeared.

The present work is one of restoration, as far as that can be done in keeping with modern needs and methods. Mr. Samuel Huckel of the firm of Watson & Huckel, architects, of Philadelphia, has drawn complete plans for the whole work, which may take several years to accomplish, but will be in perfect harmony when finished. The rector and congregation and architect are one in regarding the work as a sacred trust from far-off days, and a matter of parochial pride and even national history.

Such an early landmark of the Church in America should rightly become a place of pilgrimage, and it is the purpose of its people to so beautify the old church that its place may be made glorious, and its historic worth the more apparent. Its location itself is singularly attractive. While all too far from the centre of the town, its setting in the midst of God's acre beneath the oaks and pines could not be otherwise gained. Its sweet and holy atmosphere is not only within the walls but felt as you enter the gates. It is far from the noise of the world yet accessible to all. Upon its list of rectors are the names of Dr. Inglis, afterward rector of Trinity Church, New York., and first Colonial Bishop of Nova Scotia. In 1759 rector at Dover, in 1777 rector of Trinity Church, New York, in 1787 he could sign himself "Charles, Nova Scotia." Another name is that of the Rev. Samuel Magaw, 1767, afterward rector of St. Paul's Church, Philadelphia. The old Bible of 1767 and Communion silver of 1766 are in an excellent state of preservation. While a complete consecutive history of the parish and its rectors is not extant, there are many and valuable fragments preserved from the earliest date of 1703.

The present improvements are the deepening of the chancel which was put on in 1887; the building of organ room, choir room, and sacristy, the removal of the organ from the gallery to its new place; the addition of wood panelling in the nave, and the face of the gallery, the entire revision of the lighting system, and the painting of all wood work one-half square from the church, is in keeping with the other buildings, and of much interest in itself.

DEATH OF THE REV. DR. LEWIS

THE REV. WILLIAM HENRY LEWIS, D.D., rector of St. John's Church, Bridgeport, Conn., died suddenly on August 2nd, while on his vacation at Halifax, Nova Scotia. Dr. Lewis was the son and grandson of clergy of the Church, his grandfather having been an Anglican priest. Born in 1842, in Brooklyn, N. Y., a graduate of Columbia and Trinity Colleges, the call of the Church and the State came to him almost simultaneously, and he responded to the more pressing need by serving in the Second Connecticut Heavy Artillery for three years, was wounded at Winchester, Va., and retired from active service with the rank of Captain. He was ordained deacon by Bishop Williams in 1868, and priest in 1869. He served as rector of parishes in Winsted, Conn., South Orange, N. J., Philadelphia, Pa., Wilmington, N. C., and assumed the rectorship of St. John's, Bridgeport, Conn., in 1891. In 1898 he received the degree of D.D. from Trinity College. The funeral was held in his parish church on August 7th. Those who received his ministrations will long remember his deep reverence for holy things, the firm faith expressed in his scholarly sermons, the wisdom of his counsel, and the humble dignity which marked him as one of unusually sterling Christian character.

DEATH OF WILLIAM H. ARNOLD

IN THE death of William Harkness Arnold, organist and choirmaster at St. Stephen's Church, Providence, the diocese of Rhode Island loses one of its most eminent and beloved Church musicians. Mr. Arnold sailed for Rome, Italy, with his wife, Jennie O. Arnold, M.D., on May 20th, but on reaching his destination his condition became so grave that they returned on the same steamer. Mr. Arnold died July 21st, having been organist and choirmaster at St. Stephen's for nearly thirty years. He was confirmed at this church on Ascension Day, 1886. Mr. Arnold published a few months ago a unique and original work entitled, *French Diction for Singers and Speakers*. The rector of the parish, Dr. Fiske, says of him, "He was a very devout and Catholic-minded Churchman, and his service in the choir room and at the organ was always an act of worship. He was the most reverent and spiritually-minded ecclesiastical musician met with in a long experience. In him professional art was always subordinate to personal devotion. He was a man of varied culture and exquisite refinement, modest, pure, gentle, combining in his character to an unusual degree strength and sweetness. Born on the Feast of the Transfiguration, he seemed to show the reflection of its glory, and as we stood about his bier, we fitly said that lustrous collect, which speaks of deliverance 'from the disquietude of this world, to behold the King in His Beauty.'"

NEW CHAPEL AT ONEKAMA, MICH.

BISHOP MCCORMICK visited Onekema, Mich., on the Twelfth Sunday after Trinity, for the purpose of consecrating St. John's-by-the-Lake, a chapel recently completed on the shore of Portage Lake. The sermon was delivered by the Bishop. The Rev. J. E. Wilkinson, Ph.D., rector of Holy Trinity Church, Manistee, and the Rev. Francis J. Hall, D.D., Professor of Dogmatic Theology at the General Seminary, were present and assisted in the service. The music was sung by the full choir of Holy Trinity, Manistee. The funds for the erection of this summer chapel were secured by Dr. Hall, who for many years has spent his summer vacations at Onekema, from friends in Chicago and elsewhere and from the summer visitors at this charming resort. The furnishings of the chancel were given by Mrs. Lydia Hibbard of Chicago. This is the first chapel to be erected in the diocese for the exclusive purpose of ministering to summer visitors, and it is hoped that others may be built at different resorts in the future.

CHINA MISSIONARIES SAFE

THE BOARD OF MISSIONS has received a cable from Central China, giving assurance of the safety of missionaries and other foreigners, in spite of the fighting which has occurred between the troops of the northern and southern provinces.

INTERMENT OF BISHOP GRAFTON

IT WILL be recalled that on the death of Bishop Grafton his body was temporarily interred in Rienzi cemetery, Fond du Lac, with the expectation that it would later be removed to a sarcophagus to be erected in St. Paul's Cathedral. The erection has now been completed, and the body will be permanently interred on Tuesday, September 2nd, at ten o'clock. The body will be brought from the cemetery in the metallic hermetically sealed casket by an escort of eight of the senior clergy of the diocese. Upon reaching the Cathedral the choir and clergy of the dioceese will be in waiting at the main entrance. The procession up the nave to the chancel steps and thence to the east into St. Ambrose chapel will be made while the clergy and choir sing the Litany. The singing will be continued as the casket is placed in the sarcophagus. Following the Litany the clergy and choir will proceed to the chancel where a Holy Eucharist in thanksgiving for the life and work of the Bishop will be offered. Bishop Weller will act as celebrant, and it is probable that the Rev. Dr. J. G. H. Barry, formerly priest in charge of the Cathedral and now rector of the Church of St. Mary the Virgin, New York, will preach the sermon.

The metal casket in which the body lies

will not be opened. An iron grating of simple but effective design, five feet in height, will be constructed around the sarcophagus.

DEATH OF A SISTER OF BISHOP PATTESON

Miss Fanny Patteson, sister of the famous Bishop Patteson of Melanesia, died in England recently, leaving a legacy of $5,000 to the S. P. G. A few years ago Miss Patteson gave the society one of its most prized relics—the palm found laid upon her brother's breast by his murderers at Nukapu.

CHINESE PRESIDENT GIVES FOR MISSIONS

President Yuan contributes $1,000 yearly towards Christian missionary work. He has openly expressed his desire that the new China may be built upon the foundation of Christianity as the old China was built upon the foundation of Confucianism.

BEQUESTS TO CHURCHES AND CHARITABLE INSTITUTIONS

Several diocesan and local charities on Long Island will receive substantial bequests by the will of Mrs. Evelyn S. Ridgway of Brooklyn, who died November 2, 1911. Mrs. Ridgway was the widow of James W. Ridgway, one-time district attorney of Kings county. The principal bequests are: Church of the Messiah, Brooklyn, $2,000; Bowery mission, $2,000; St. John's guild, $2,500; House of St. Giles the Cripple, $2,000; St. Phoebe's mission, $1,000; Industrial Home for the Blind, $2,000; Brooklyn Hospital, $1,000; Brooklyn Children's Aid Society, $2,000; Brooklyn Home for Consumptives, $1,000; Mary Fisher Home (at Yonkers), $1,000; Graham Home for Old Ladies, $1,000; Brooklyn Nursery, $1,000; Society for the Prevention of Cruelty to Children, $2,000.

DEATH OF MAJOR W. W. SCREWS

Major William Wallace Screws, senior warden of St. John's Church, Montgomery, Ala., died suddenly near midnight on Thursday, August 7th, in his seventy-fifth year. In his death the Church in Alabama loses her most eminent layman, and one who has been called "The First Citizen of Alabama."

Major Screws was for nearly fifty years the editor of the *Montgomery Advertiser* and has for that period been a strong factor in the state and in the nation. He was secretary of the state of Alabama from 1878 to 1882, postmaster at Montgomery 1893 to 1897. Previous to this, during the first Cleveland administration, he had been Librarian of Congress. No less distinguished as a Churchman than as an editor and publicist, Major Screws was made a vestryman of St. John's Church in 1886, junior warden, 1904; senior warden, 1907. He was a member of every diocesan council with two exceptions since 1885, and has been a member of the Standing Committee since 1894. He was a delegate to the General Convention at Boston in 1904, at Richmond in 1907, and at Cincinnati in 1910, and was elected at the last council as senior delegate to the next General Convention. Major Screws was a Confederate veteran, having served with distinction until captured in 1865. Returning to his native state at the cessation of hostilities, no man labored more earnestly than he for the welfare of his people, and for the restoration of national life.

In the Masonic fraternity, of which he had been a member for over fifty years, he attained great eminence.

From all sections of the country telegrams have been received expressing admiration for the man and sorrow at his loss. At the conclusion of a lengthy editorial appreciative of his character and service *The Advertiser* pays this unusual tribute: "If ever a man lived who believed in the truth of the revealed Gospel that man was Major Screws. If ever a layman believed truly in the teachings of the Saviour and sought to follow humbly in His footsteps that man was Major Screws. His enemies sometimes said he was intolerant; if he was ever intolerant it was with a man who doubted the truths of the Christian religion. He had no time and he had no tolerance for such a man. He was not tolerant with immorality in any form. A purer or sweeter minded man never honored his generation. There are men who worked side by side with him for twenty-five years who can pay to him the wonderful tribute: 'I never heard him make a remark or utter a sentence which could not be said in the presence of a lady.' Those who were closest to him in his daily work are most impressed not by his public career, not by his work as a great editor, but the beauty and serenity of his Christian faith, and the purity of his daily walk in life.

"To them who knew him best he was indeed a knight without fear and without reproach."

DEATH OF SENATOR JOHNSTON

A distinguished Churchman, a communicant of St. Mary's Church, Birmingham, Ala., passed away suddenly on August 8th, when Senator Joseph F. Johnston died in Washington. The senator was 70 years of age, but had retained his strength and vigor

THE "BLUES"

A Lady Finds Help from Simple Food

Civilization brings blessings and also responsibilities.

The more highly organized we become the more need there is for regularity and natural simplicity in the food we eat.

The laws of body nutrition should be carefully obeyed, and the finer, more highly developed brain and nervous system not hampered by a complicated, unwholesome dietary.

A lady of high nervous tension says:

"For fifteen years I was a sufferer from dyspepsia. I confess that an improperly regulated diet was the chief cause of my suffering. Finally, nothing that I ate seemed to agree with my stomach, and life, at times, did not seem worth living.

"I began to take a pessimistic view of everything and see life through dark blue glass, so to speak. My head became affected with a heavy creeping sensation and I feared paralysis.

"Palpitation of the heart caused me to fear that I might die suddenly. Two years ago, hearing Grape-Nuts so highly spoken of by some estimable friends of mine, I determined to try it.

"The change in my condition was little less than miraculous. In a short time the palpitation, bad feeling in head and body began to disappear and the improvement has continued, until at the present time I find myself in better health than I have ever enjoyed.

"My weight has increased 20 lbs. in the last year and life looks bright and sunny to me as it did when I was a child."

Name given by the Postum Co., Battle Creek, Mich.

"There's a Reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Books on Ceremonial

So many inquiries are made regarding matters of Ceremonial and Ritual, that the following list is given for reference

Why and Wherefore

Simple Explanations of the Ornaments, Vestments, and Ritual of the Church. By the Rev. H. WILSON, M.A. Cloth, 25 cents; by mail 30 cents.

The Ritual Reason Why

Edited by the late CHAS. WALKER. Revised and corrected by the Very Rev. T. I. BALL, LL.D. Cloth, $1.00; by mail $1.05; paper, 50 cents; by mail 54 cents.

This is a book of reference, covering every possible question one may formulate, in regard to the services and customs of the Church. It is made in Question and Answer form, not for the purpose of study, but better to bring out the explanation. It is well illustrated, and has a very complete index, so that one may find whatever is required very easily.

The Congregation in Church

A Plain Guide to a reverent and intelligent participation in the Public Services of Holy Church; with brief information concerning the Six Ritual Points; the Principal Rites and Ceremonies of the Church; Ecclesiastical Vestments and Ornaments; Sacred Seasons, Feasts, and Fasts; Liturgical Colors, Ecclesiastical Terms, and various other matter appertaining to Catholic Worship. Cloth, $1.00; by mail $1.07; paper, 50 cents; by mail 55 cents.

The Ceremonial of the English Church

By VERNON STALEY. Fourth edition, revised, with 16 illustrations. Cloth, 60 cents; by mail 66 cents.

Studies in Ceremonial

Essays illustrative of English Ceremonial. By VERNON STALEY. $1.50; by mail $1.58.

Among the most important essays in the volume are "Bowing at the Name of Jesus" and "Bowing Towards the Altar." It is a book particularly useful to the clergy.

The Ornaments of the Minister

With 41 plates and 34 figures in the Text. By the Rev. PERCY DEARMER. Cloth, 60 cents; by mail 66 cents.

This is one of the volumes in that very valuable series, "The Arts of the Church." Our clergy should use their best endeavor to have this series in the public library of their parish town. A full list sent on application.

What Catholics Believe and Do

By the Rev. ARTHUR RITCHIE. Paper, 20 cents; by mail 23 cents; cloth, 35 cents; by mail 40 cents.

This is not primarily a book on ritual, but gives explanation of many pious customs of the Church.

The Server's Handbook

By the Rev. PERCY DEARMER. 40 cents; by mail 44 cents.

"The directions are very simple and such as could be adapted to almost any parish where a reverent celebration with servers is the custom. The English service is used, but the directions to servers are not materially affected thereby. Until such time as a really satisfactory use, both for priest and for server, is generally accepted by American Churchmen, this book will no doubt retain its position of usefulness in its directions to servers."—*Living Church.*

All of the above are published or imported by

The Young Churchman Co.

Milwaukee, Wis.

to a remarkable degree up to within a week of his death, when he was stricken with pneumonia. Senator Johnston served in the Confederate Army during the war between the states. Later, for two terms, he was governor of the state, and, since 1907, had been senator, in succession to the late Senator Pettus. As chairman of the senate military affairs committee, the earnestness and zeal with which he performed his duties was generally remarked upon by leading public men.

WIFE OF BISHOP OF IOWA DIES

MRS. THEODORE N. MORRISON, wife of the Bishop of Iowa, died at Mercy Hospital, Davenport, Iowa, on the morning of Saturday, August 9th, after an illness of a week. Bishop and Mrs. Morrison were married on October 28th, 1879, the Bishop at that time being rector of the Church of the Epiphany, Chicago.

PRESIDENT FOR HOBART COLLEGE

AN UNANIMOUS election to the presidency of Hobart College has been accepted by the Rev. Lyman P. Powell, for eight years rector of St. John's Church, Northampton, Mass., and now connected with the School of Commerce of the University of New York. Mr. Powell was graduated at Johns Hopkins University with the degree of A.B. in 1890, and was afterward lecturer at the University of Wisconsin and then fellow of the University of Pennsylvania, after which he entered the Philadelphia Divinity School and was graduated in 1897. In the same year he was ordained deacon by Bishop Whitaker, and a year later priest by the same Bishop. His diaconate was spent in charge of Trinity mission, Ambler, Pa., after which he was rector of St. John's, Lansdowne, Pa., 1898-1904, and from the latter year rector of St. John's, Northampton, Mass. He is author of a considerable number of scholarly works, including *History of Education in Delaware, Six Sermons on Sin, The Anarchy of Christian Science, The Art of Natural Sleep, The Emmanuel Movement in a New England Town*, and was editor of a series in four volumes on *American Historic Towns*. He has also been a frequent writer for the magazines, particularly for *Good Housekeeping* and occasionally for THE LIVING CHURCH. Mr. Powell enters upon his new work early in September.

MEMORIALS AND GIFTS

ON THE first Sunday in August a handsome prayer desk was presented to Trinity Church, Fredonia, N. Y. (the Rev. William Delancey Benton, D.D., rector), in memory of the Rev. George Gray Ballard, at one time rector of the parish, and late chaplain of Hobart College. The memorial was given by a society of young girls which was organized by Mr. Ballard during his rectorship.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

Improvements at Immanuel Church, New Castle

THE SEVERAL organizations of men and boys at Immanuel Church, New Castle, Del., have grown so steadily that an enlargement of the parish house has become a necessity. The young men's Bible class has taken an active interest in promoting the building of a two-story extension, to provide better accommodations for the Sunday school, the men's club, and other organizations. A large gymnasium will be one of the new equipments. In response to an appeal recently made by the rector, the Rev. Dr. Alban Richey, a large portion of the sum needed is already in hand.

KANSAS

F. R. MILLSPAUGH, D.D., Bishop

Event Previously Reported Corrected

IN WRITING of the laying of the cornerstone of the new St. Paul's Church at Coffeyville, last week, the correspondent gave the date as Sunday, July 27th, when it should have been July 20th. The rector is the Rev. Le Roy Wells Doud, and not the Rev. William Leroy Doud, as stated.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., D.C.L., Bishop.
SAMUEL G. BABCOCK, Suffr. Bp.

Committee Busy Raising Apportionment

THE LAYMAN'S committee appointed by Bishop Lawrence, to get together the diocesan apportionment for missions, has been working very hard this summer. The fund to be raised is $74,250 and it is to be all in by September 1st. Up to August 1st the committee, of which Henry J. Ide is chairman, had in hand or promised the sum of $66,946, which is $6,000 more than was in hand at the same time last year.

SOUTH DAKOTA

GEORGE BILLER, JR., Miss. Bp.

Name of Mission Changed

BISHOP BILLER has changed the name of the Yanktonnais mission (the Rev. H. Burt, priest in charge), to Crow Creek mission. It is one of the important missions in the Indian field.

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.

Successful Every Member Canvass

AN EVERY member canvass for missions and current expenses has been made this summer in a parish in this diocese, with splendid results. Following the distribution of appropriate literature and the preaching of missionary sermons, the congregation was districted and strong committees appointed to interview the members. A missionary treasurer was elected, and the duplex envelope system inaugurated. When the committees reported it was found that the people had subscribed $800 a year for missions, instead of $100 under the old system, and $2,200 a year for current parish expenses, a sum far in excess of previous years. Furthermore, the committees, on their rounds, gathered much useful data to be used in revising the parish register, and aroused such a spirit of enthusiasm that the parish has taken on new life.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop

Old Church Restored—Brotherhood Officers Elected

ST. PAUL'S CHURCH, South Farnham, Essex county, one of the oldest churches of the diocese, which had been abandoned, has been recently restored and renovated and the opening services were held on Sunday, July 20th. The Rev. Everard Meade, D.D., of Pohick Church, a former rector of the parish, delivered the sermon, which contained interesting reminiscences of the early history of the church. The services were continued Monday and Tuesday and were attended by large congregations.

THE DIRECTORS of the Brotherhood of St. Paul, a missionary organization made up of boys and young men of the diocese of Virginia, in accordance with a resolution passed at the recent council held in Charlottesville, met in Richmond on June 11th and elected the following officers and members of the advisory board: The Rt. Rev. Robert A. Gib-

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Churton, Edward, D.D., formerly Bishop of Nassau.

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Bishop Churton had entirely revised his book before his death, as explained by Dr. Stone, and the changes are numerous, so that it is really a new book. The book has long been the standard on the subject.

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No. 2. *Sweated Labour.* By R. Latter, with a Preface by the Bishop of Hull. .15; by mail .16.

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WASHINGTON

ALFRED HARDING, D.D., Bishop

Missions Held in Prince George's County—New Chapel for Colored Congregation

ARHDEACON RICHARD P. WILLIAMS held a mission recently in Zion parish, Beltsville, Prince George's county, Md. (the Rev. C. I. La Roche, rector); also in Epiphany parish, Forestville (the Rev. W. C. Shears, rector). He was assisted by the Rev. George H. McGrew, D.D., rector of Silver Spring parish and president of the archdeaconry of Washinton; the Rev. C. W. Whitmore, vicar of St. Agnes' chapel in Trinity parish, Washington, D. C., and the Rev. William E. Callender, curate of the Church of the Ascension. The services were well attended considering the very hot weather and dusty roads and the fact that many farmers were harvesting.

THE FIRST service in St. George's chapel for colored people, located on Howard street, Tenleytown, D. C., in St. Alban's parish, was held Sunday, August 3rd. The mission was begun in 1900, during the rectorship of the Rev. Dr. Bratenahl. In June 1906, the Rev. Edward Douse, a West Indian by birth, was appointed deacon in charge by Bishop Satterlee. He is one of several colored priests who are working in the city. When Mr. Douse took charge there was but one family connected with the mission. To-day there are seventy families. In seven years he has baptized 112, and presented 62 for Confirmation. There are 66 communicants and 50 in the Sunday school.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Chaplain Holds Services in Camp

THE REV. WALTON S. DANKER, chaplain of the Second Infantry, M. N. G., served during the recent term of duty with the regiment. Divine service was held on Sunday, July 27th, at Fort Phoenix, Fairhaven, Mass., and attended by the eight hundred officers and men of the Second Regiment.

CANADA

News of the Dioceses

Diocese of Keewatin

BISHOP LOFTHOUSE, writing from Bishopstowe, Kenora, thanks the Woman's Auxiliary warmly for the gift of $600, which was sent to him for his diocesan work.

Diocese of Toronto

THE MONEY from the "Extra Cent a Day" fund of the diocesan Woman's Auxiliary was voted to Canon Smith, of Grande Prairie, Athabasca, to provide for some of the many needs of the mission.

Diocese of Moosonee

THE REV. W. G. WALTON, missionary at Fort George, Moose Factory, speaking of his work among the Eskimos, says the people are eager to learn, but it is very uphill work. A great lack of men and money hinders the work. He said there was not a doctor on the Bay.

The Magazines

THE *Edinburgh Review* for July opens with an excellent article on "Education and the Future of England." It says: "A notable wave of educational energy is passing through England at the present time. Never before has one phase of social duty been the subject of such widespread attention. The lawyer, the architect, and the doctor, as well as the divine, are now busily at work on educational problems. The psychologist, the social economist, the eugenist, have turned their refreshing labors to the field of youth. . . . After a century of activity unexampled in the history of the world, of activity devoted in a singularly peaceful period to the acquisition of both material wealth and enormous territorial possessions, we have realized that the Midas touch has worked the unmaking of many millions of men and women. The business of education is the making of men; England at this time is making wealth rather than men. For three-quarters of a century our educational system has been at work and it has never succeeded in overtaking the social problem. If some traveler from a happier planet desires to read the record of our educational efforts he has but to look down on the faces of two million children with their school life behind them, waiting for the call of life, untrained, unfit, unhappy. It is no matter for wonder that an impulse of educational energy is running through the nation."

ANOTHER educational article of interest is "The Sunday School in the Twentieth Century" in the *Church Quarterly Review*. It commends the grading system, and other modern Sunday school methods, and of the catechetical (Dupanloup) method says: "There are those who criticize 'the Catechism' because when the children attend in large

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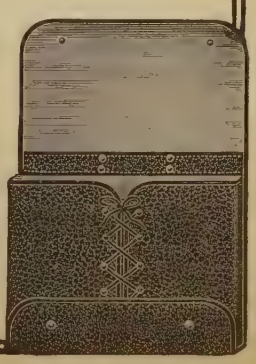

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numbers the grading principle cannot be sufficiently applied; others brand as over-mechanical a system which aims at instilling religion by means of exact and precise regulations, and instructions so definitely regulated as to suggest the danger of formality. But the 'grading' objection is largely obviated when, as in the scheme of the London Sunday School Council, the Catechism is confined to children over twelve, and it is quite certain that a Catechist afire for the children's souls will be neither mechanical nor formal. Those who have given themselves to the conducting of the Catechism are enthusiastic as to the results. So long as we remain without any other means definitely planned for securing the same much-sought-for end, it seems right to urge that the Catechism should be given a much more extensive trial than it has yet received."

THE FABRIC OF CHARACTER

YOU CANNOT draw any lines whatever when you are dealing with the religious life. There are no provisions outside of it. It covers the equator and the poles, and thrusts its root into the core of the world of personality. It does not go through and through a man, it does not go into him at all. That is the nature of religion; it is as thoroughgoing, as permeating, as life itself. It pulses into and suffuses the least things—as the life-blood warms the very finger-tips—and says: These are mine; these are sacred things. Make them so. Nothing is too small or too remote to have a vital religious significance. If we really and truly believe that, we will make an end of drawing those futile lines between what we call secular and religious, commonplace and sacred. There are no such distinctions in the new life which the Lord Jesus Christ brought into the world. Like His own garment, that robe of life is still one piece, seamless, inseparable; and every thread that enters it runs straight through warp or woof, and intertwines with every other thread to form the entire fabric of character.—*James Buckham.*

THE BLESSING OF WORK

WORK that is hard because it is not just what we ourselves would choose is likely to be one of our greatest blessings. Its very difficulty and distastefulness are a challenge and a discipline that usually bring better results than effort in a work that is easier or more to our liking. Few persons can safely be trusted to choose their own work. They would not choose that which has in it enough resistance to draw out the best that is in them, But we may always know that any work from which we can not honorably escape is needed; and therein lies our inspiration. Only the man who is not driven and crowned by compulsory work is to be pitied. As Emerson has said: "Every man's task is his life-preserver. The conviction that his work is dear to God, and cannot be spared, defends him." And we are fortunate in that we cannot in this life, as a rule, get free from the compulsion of hard work. The reward of hard work is more work. Let us rejoice if God is trusting us with such a large share in the conduct of His universe that it takes all the will power we have to do what He asks.—*Great Thoughts.*

WHAT is it thou wouldst have done, that He cannot do if He think fit? And if He think it not fit, if thou art one of His children, thou wilt think with Him; thou wilt reverence His wisdom, and rest satisfied with His will. This is believing indeed; the rolling all our desires and burdens over upon an almighty God; and where this is, it cannot choose but establish the heart in the midst of troubles, and give it a calm within the midst of the greatest storms.—*Robert Leighton.*

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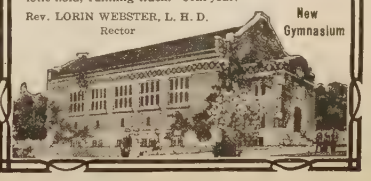

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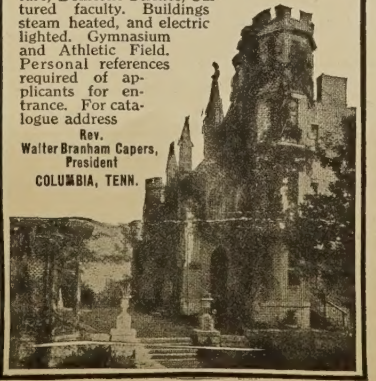

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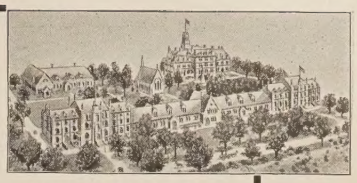

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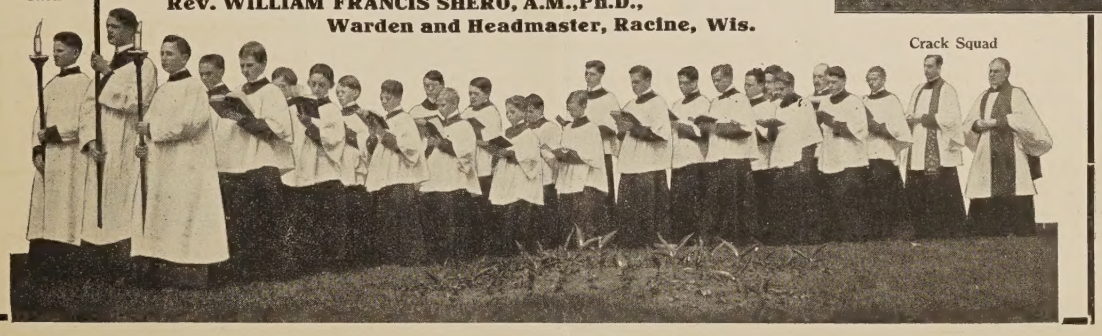
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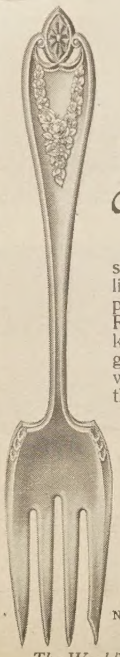

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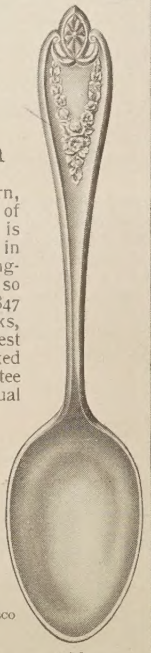

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St. Mary's School (Girls) 582
St. Paul's School (Boys) 580
St. Stephen's College (Men) 580
Trinity School (Boys) 581
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North Carolina

St. Katharine's-in-the-Mountains 583

Ohio

Cincinnati Kindergarten Training School .. 581
Harcourt Place School (Girls) 583

Oregon

St. Helen's Hall (Girls) 583

Pennsylvania

Chestnut Hill Academy (Boys) 581
Divinity School of P. E. Church (Theo.) ... 580

Tennessee

Columbia Inst. (Girls) 583
St. Katharine's School (Girls) 583
St. Mary's School (Girls) 583
University of the South. Theo. Dept. 580

Texas

St. Mary's College (Girls) 583

Vermont

Hopkins Hall 583

Virginia

Chatham Episcopal Institute (Girls) 583
Prot. Episc. Theo. Sem. in Va. (Theo.) ... 580
St. Anne's Church School (Girls) 583
Stuart Hall (Girls) 583

Washington

Brunot Hall (Girls) 583

Wisconsin

Grafton Hall (Girls) 583
Hillside Home School (Boys and Girls) 583
Kemper Hall (Girls) 583
Milwaukee-Downer College (Women) 583
Milwaukee-Downer Seminary (Girls) 583
Racine College (Boys) 584
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